

# DESTINY

*The Magazine of National Life*



*Sgt. Richmond N. Stuart, U.S.A.*

## THE FOUR HORSEMEN OF THE APOCALYPSE

*"Victory, Tyranny, Despair and Death Ride Again!"*

[ PAGE 255 ]



AMERICA is favored above all nations as a land of plenty, possessing "precious things of the earth and fullness thereof" in accordance with the blessing Moses pronounced as the heritage of Joseph's posterity. Not least of all these blessings is peace and security with which God has favored us in a land where the benefits of outdoor life, in the great open spaces and along the shores of our streams and lakes, can be enjoyed by young and old alike.

God created man to live on the land — not "hibernate" in great cities — and part of the price we pay for failure to occupy our heritage is juvenile delinquency, for city life breeds crime. Such problems as confront law enforcement agencies in all our cities would be materially reduced if healthy recreation by ready access to field and forest could be provided for our boys and girls. This life of freedom would contribute to health, vigor and sound minds, a God-given heritage that should be the privilege of all to possess.



# ◆ The Four Horsemen ◆

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THE Four Horsemen of the Apocalypse specifically define the activities which began with the rise of the Roman Empire and ran the full gamut of despotism and desolation to its final overthrow. In a broader sense, however, the trend of misrule, war, violence, bloodshed and misery exemplified by these riders has followed a continuing pattern in history. And in these modern times Victory, Tyranny, Despair and Death ride again!

John declares:

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

Here we have depicted the fruits of conquest and gain through war and the white horse and its crowned rider represent the elation of the conquerors in the flush of victory over their foes. This was amply illustrated in the jubilation following allied victories after the close of World Wars I and II.

Next in order John declares:

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

Following wars of conquest a period of tyranny always en-

sues when peace, even in the land of the conqueror, is disturbed by strife and turmoil. This is well illustrated in present day agitation and trouble. Though victory has been attained over our foes, internal strife and dissension is in evidence in our own land and millions suffer in Europe and Asia under a tyranny exceeding anything the world has before experienced. There is no peace.

Tyranny begets despair and John continues:

"And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

Excesses of all kinds are the result of tyrannical oppression. Increased taxes and the regimentation of the people produce despair and their eventual rebellion against injustices increase their crimes against the nation. The final end of it all is inevitable economic disaster. Since the cessation of hostilities the world has traveled far along this fateful highway. Much of Europe and Asia are already being ground under the iron heel of powerful bureaucracies as the Soviets follow their victory over Germany with a program to regiment, control and dominate the political and economic lives of defeated peoples. Men, uncertain of life and liberty, under governments which confiscate their property, view the

outlook in desperation as the cancerous growth of Communism permeates the entire political and economic structure, destroying the established order. Following in the wake of conquest and war, the evil doctrines of Karl Marx are bringing discouragement and despondency to millions.

The fourth horse described by John sets forth the unavoidable conclusion of it all:

"And I looked, and behold a pale horse: and his name that sat on him was death, and Hell followed with him."

Conquest followed by tyranny, despair and depression brings forth the rider of the pale horse and famine and death go forth to glean in the wake of want and destitution. Today, under regimentation and control, the productive possibilities of this great nation are being curtailed and in Europe and Asia famine is taking an ever increasing toll of life. Wholesale pestilence is only waiting until want and famine have done their work well before moving in to claim its victims — those whose weakened constitutions will make them easy prey to this final scourge.

Thus the Four Horsemen are riding again and man through his culpability, the result of his greed and selfishness, is responsible for sending these riders forth again to take a new toll in suffering and death.

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

## FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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*Israel!* To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

## DESTINY

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# DESTINY

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## THE MARCH OF HISTORY

### KEEP IT SECRET

LET US face realities. There is only one safe, sane and reliable control of atomic energy in the world today as long as there are predatory nations ready to make war. Its secret must remain in the hands of those who at the moment have it in their possession. It would be the height of folly for the United States or Great Britain to release to the rest of the world the know-how of producing atomic bombs. Even though Soviet Russia were willing to relinquish the right of veto, the atomic secrets should not be given to her. Only a simpleton would reason that Soviet Russia in possession of this power would use it for the benefit of mankind. A far different story would be told now if Germany or Russia had made this discovery first instead of the Anglo-Saxon world.

Why is any international control necessary as proposed by Bernard M. Baruch? The United States of America has no intention of making war and Soviet Russia's declaration that our desire to retain control evidences a desire to secure world rule but reflects Soviet aspirations — not ours. The only reason Soviet Russia, or any other nation, could possibly have against our continuing in supreme control of this deadly weapon is fear that we might stand in the way of their program of evil aggression. The Soviets are not sharing any of the secrets which they claim to have discovered during World War II with us. Why should we share the atomic bomb with them? After all, it is our discovery and for it we paid enormous sums of money collected from American taxpayers.

The atomic bomb should be kept for the protection of this nation against any nation that would dare make war upon us. There is no longer any question but that Russia is definitely planning to overcome the Anglo-Saxon world by force of arms if necessary. Let us remember the words of Jesus spoken to His disciples:

"Be ye therefore wise as serpents, and harmless as doves. But beware of men." (Matt. 10: 16-17.)

While this was specific instruction to His disciples whom

He declared were as sheep among wolves, it would be prudent for our national leaders to recognize the wisdom in this advice in our dealings with nations which are wolves in the community of nations. We are living in a world in which there are nations that envy us and covet our possessions and attainments. Already it is a known fact that Moscow is backing the wave of strikes crippling our economy, using communist sympathizers in our land for this purpose. The desire is to so disrupt our way of life that we may become an easy prey when Russia elects to strike. Also Moscow is moving by every means at her command to secure the secrets of our means of defense that she may destroy our security. How much she has already discovered through one means or another is only known to those in authority. Would to God that the men entrusted with the handling of our national affairs would give heed to the warning Jesus gave to His disciples and *beware of men!*

We need men in Washington who can say an emphatic *No!* to Russia's demands and to all others who would undertake to secure from us secrets which would destroy the position we now occupy. Peace loving nations who do not covet their neighbor's territory or possessions have no fear of the United States, nor are they concerned that the atomic secret remains our exclusive property. In fact, some have said they prefer it so. They are aware of the impossibility of releasing its secrets until all nations have completely and unequivocally turned from war as a means of settling international issues. That day has not yet come. May we have the wisdom and foresight to beware of the schemes and soft spoken words of all those who would have us give this control to any nation or group of nations until the propensity to evil aggression has been completely removed from the hearts of all men. To place this power in the hands of the United Nations would be to give it to the Soviets who have already amply demonstrated their tyrannical and devilish oppression of all who oppose them. The Soviet leaders would not hesitate to use the power of destruction in the atomic bomb to further their plans for world domination — that we know.



May God thwart and if necessary destroy all those of Israel who would betray this country and give our potential enemies the secret of powers He has entrusted to our keeping.

### DEMONIC AND DEVILISH

FOLLOWING the trial of the sixteen Poles who were arrested by the Soviets last year, and whose confessions of guilt startled the world, we stated in *DESTINY* for September, 1945:

"The Anglo-Saxon world for a long time has been unable to understand why Soviet prisoners are so ready to testify to the accuracy of the accusations placed against them. Reports from such trials indicate that the condemned men were almost vying with each other in a desire to proclaim their guilt. When the sixteen Poles, recently arrested, were finally tried the same performance was repeated. Their testimony of guilt has confused many. It should have opened their eyes to the fact that something was wrong.

"Soviet trials are a farce and the testimony of these Poles confirms the injustice of condemnation based upon testimony wrung from these prisoners. Trials in Soviet Russia seem to be for the purpose of dramatization and to prove the accuracy of the Government in the arrests made and the inevitable guilt of all those whom it places on trial. Let the Anglo-Saxon world never forget, in such demonstrations, that the criminal leaders of Soviet Russia have resorted to the findings of science to perpetuate themselves in power and scientific ways and means are found to secure admissions of guilt from even the innocent."

General Mihailovich was arrested and, under excruciating torture, has been compelled to confess to what the Soviet tyrants desire his testimony should be. At the moment he has recovered from the effects of the tortures to which he was subjected and is now on trial but was warned that if he withdraws a word from his statement the torture will be done again. No wonder men on trial in a Soviet court manifest a listless spirit and glibly confess to all their accusers desire. This is not justice but the work of men possessed of a demonic spirit, and any one who considers such Soviet exhibitions resulting from torture a trial in the interest of justice must have a mind incapable of weighing evidence.

The Christian world should repudiate all that for which the Communists stand and the Anglo-Saxon peoples should turn against the injustice of a system of government that inflicts torture upon the helpless, for there can be no world peace for men or nations while such conditions exist upon earth.

Let those Americans who are praising Russia do a little serious thinking of their own and consider what it would be like to live in a nation where examination is by torture and confessions secured under excruciating pain. What would become of our boasted freedom, liberty and peace under such tyranny?

The impartial administration of justice with men free from fear of torture is the foundation upon which our nation has been built into a great Republic. Let those who would like to substitute the Soviet way of life for the principles of freedom and justice under the administration of the common law move to Russia where they can live under a system of their choice. There they will have no freedom or property rights; where the pursuit of happiness, which is the present privilege of every American today, is non-existent among the Russian peoples. There also they can

experience trial by torture instead of impartial trial by jury where men are considered innocent until they are proved guilty.

### TARGET NO. 1

In "The Coming Invasion of the United States," *DESTINY* for March, 1946, it was shown that by a study of the world map the logical line of attack against this continent would follow a course from Siberia through Alaska and south through Canada, striking at the center of our country. Attention was also called to Ezekiel's indication that such an invasion of the North American continent was prophetically foretold. It was further pointed out in *DESTINY* for July, 1946, that Ezekiel's delineation of a people dwelling in a land of unwallled villages without bars or gates, who would be subject to such an attack from the north, is descriptive of Israel in North America. Russia is not going to make the mistake Germany made, but will strike at our industrial centers with the hope of crippling our productive capacity at the very start of hostilities.

Monday, June 17th, *The Detroit Free Press*, in a front page report, gave the opinion of leading air force generals who were visiting the city. Mr. W. Stuart Symington, assistant secretary of war for the air, was also present and, speaking informally at a press conference at the Book-Cadillac Hotel, declared:

"Detroit is the most important industrial center in the world today; but it is no longer the safe inland city it was. The war has proved that. In any future war, attempts to attack the United States would probably come from over the polar regions. This changes the entire picture and makes Detroit the polar frontier of today."

The generals with Mr. Symington concurred with him in the statements made, for they also recognized that Detroit is no longer a "safe" midwestern city but is instead the frontier of America and decidedly vulnerable to an attack launched from the polar regions. The trouble which Jeremiah warned his generation would come from the north will be duplicated in the attack upon modern Israel from the same quarter when Soviet Russia elects to move against God's people.

Thus we have confirmation of the prophetic word in the daily news comments, demonstrating the accuracy with which the prophets foretold the trend of modern events.

### DISTURBERS OF THE PEACE

STRIFE and bloodshed afflict Palestine as the Jews by force and terrorism try to destroy the authority and power of British rule in that land. Let those who think the present strife in Palestine, with Jewish opposition to the established authority, something new in the annals of the Jewish race read the record of history. This people have been quarrelsome and a troublous problem from time immemorial to those in authority whose prerogative has been the enforcement of law and order in the land of Palestine. John Clark Ridpath, LL.D., in his *History of the World*, Volume II, page 290, states:

"After the death of Herod his dominions were divided among his three sons: Archelaus, Philip, Herod Antipas. An era of anarchy followed, the tetrarchies of Idumaea, Trachonitis, and Galilee being engaged in constant turmoils. It was during this troublous epoch that the Christ was born, and was saved from the bloody edict of Herod the Great by the flight of his parents into



Egypt. After the introduction of the new era Judaea continued a Roman province. The procurator generally lived in the coast town of Caesarea, and stood aloof as much as possible from the interminable broils of the Jews. At Jerusalem, the capital, everything was as far as practicable left to the management of the nation, under the lead of the Sanhedrim, or Jewish Senate. *Never was a people so turbulent*, so excited with expectation of a deliverer who should restore the ancient kingdom, *so fired with bigotry and fanaticism*, as were the wretched Jews of this period. One Christ came after another. Revolt was succeeded by revolt, instigated by some pseudo prophet or pretended king." (Italics ours.)

What Ridpath records of the Jews at the beginning of the Christian century could be as accurately said of them today. Just as it became necessary for Rome to finally apply her exterminating iron to the turbulent race, or else give Judaea its independence, thereby giving up the land to its own anarchic fate, so today Israel (Great Britain) must apply stern measures and compel this race to respect law and order or Jewish broils will bring complete chaos in the land of Palestine.

History has clearly demonstrated the inability of this race to live at peace and rule others in righteousness. Because of this Jewish characteristic Jesus Christ declared that the right to administer the Kingdom would be taken from the Jews and given to a nation which would bring forth fruits of righteous administration. (Matt. 21: 43.) The present violence in Palestine demonstrates the accuracy of His appraisal for they daily demonstrate their lack of those qualities which would insure the establishment of justice and peace when they acquire a position of authority and power.

Many Christians see in the records of past history only the horror and destruction which has been visited upon the Jews from time to time. They have failed to recognize that in practically every instance their quarreling and seditious acts made the judgment which later came upon them inevitable. We cannot condone the bloody acts of Antiochus, but Ridpath sets forth the difficulties Antiochus had with the Jews:

"In order to settle the disgraceful broils of the factions, and to punish the sedition which had spread abroad during his invasion of Egypt, Antiochus, in B.C. 169, attacked Jerusalem, leveling the walls, garrisoned the city with his soldiers, proclaimed the worship of the Olympian Jupiter to be the religion of the state, set up shrines for the pagan deities, and sacrificed a sow on the altar of Jehovah! Thousands of the people were butchered and other thousands of the people sold into slavery."

God could have prevented such desecration but the evil the Jews had committed made this judgment inevitable.

Events leading to the destruction of Jerusalem and the temple by Titus in 70 A.D. add but another historical chapter of turbulence and destruction to the history of this race. The Jews were as adamant against reason then as they are today, refusing to listen to entreaty in their confidence of the ultimate success of their program. When Titus had advanced from the north, and planted his forces on the ridge of Scopus, he undertook negotiations and, sending the historian Josephus to the city gates, offered honorable terms to the besieged. But all proposals were rejected with disdain and unquenchable hatred. The envoys which were sent by Titus were met with a shower of arrows. The Jews defended the city with all the spirit which insane fanaticism could engender, but without success, for the city finally fell with great slaughter.

The same spirit of bigotry and fanaticism that caused the forefathers of this race to commit national hara-kiri is urging the Jews on today in the expectancy of the restoration of nationhood.

As in the past, so now, they are rejecting all offers of peace on any terms other than their own. Just as the Jews were unmindful of Jesus' warning prior to the destruction of Jerusalem in 70 A.D., so now they are unmindful of His declaration that they would never again become a nation. Added to this they refuse to believe the pronouncements of the prophets regarding the ownership of Palestine, for this land was to be given to the House of Israel, not to Judah or the Jews.\* Furthermore, they would not have Jesus reign over them and because of their rejection of Him Jesus was speaking of them when He said:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19: 27.)

Because the Jew lacks any preception or understanding of the equitable principles of justice and equity as set forth by Jesus Christ they are, as a race, unfit to rule over others. However, they aspire today to take the kingdom by violence and they hope through terrorism to secure title to the land. In the recent trial of terrorists in Palestine one Jew was heard to mutter in the courtroom, "Through blood and fire shall Judaea arise."

The inevitable end of the present agitation in Palestine will see increased suffering and death for many of this race. The only hope for the Jews in a peaceful and happy future is to cease their violent acts, accept Christian precepts and acknowledge Jesus Christ as their Lord and Saviour. The solution of the Jewish problem lies with the Jew for his future attitude toward Jesus Christ will either mean his destruction or bring him the blessings of citizenship in the restored Kingdom.

## UNLIMITED POWER

Comment is unnecessary upon the timeliness of this editorial which was first published in DESTINY for January, 1941. To know prophecy and biblical chronology is to be always well ahead of the news and those who believe the prophets are given visions of things to come! — Ed.

In an article entitled "The Time of the End" and published in DESTINY for July, 1939, it was shown that 6000 Lunar years terminated in 1821-2 A.D., while 6000 Solar years would not end until 2001-2 A.D. This 180 years ( $\frac{1}{2}$  of a time; a time is 360 years) would be a transitory period during which there would be an increase in knowledge and inventions. It would be a time of discovery, application and use ending with final perfection in administration so that all mankind would benefit through the harnessing of the forces of nature.

The significance of the year 1941-2 A.D. was pointed out in the above article. This was shown to be the beginning of the third and final phase in the progress of scientific achievement. But it also was shown to date the beginning of a period of spiritual awakening which would bring emancipation to man. This would result in the establishment of a new and better age when men would use the knowledge and understanding of the forces of nature for the benefit of their fellow men, rather than for the purposes of destruction.

\* See "Who Shall Possess Palestine?" 15 cents, Destiny Publishers, Haverhill, Mass.

When the above article was written we had no knowledge that science was on the verge of harnessing a source of power previously visualized only by the writers of fiction. But now the secret of atomic power is near solution. It is significant that 1821-2 A.D. began the period of discovery. Sixty years later (1881-2 A.D.) began the period of application and use. Sixty years later is 1941-2 A.D., which will begin a sixty-year period, destined to see the third and final stage in this process of the discovery and use of God's great bounties reserved for man's comfort and happiness. With the opening of this new year of 1941 A.D. the possibility has now become a probability amounting almost to a certainty that the greatest of all the discoveries of the ages is about to be given to man. The very fact that God is now opening his storehouse of power and energy for man's unlimited use is in itself *prima facie evidence* that we are rapidly approaching the terminal period of this present world order of chaos and trouble.

The discovery of *U-235*, which is a special kind of uranium, has opened up the possibility of a new source of tremendous power. When this is released from laboratory experimentation and finally harnessed for the use of man a pound of this substance in a power plant approximately a cubic foot in size would furnish enough energy to drive an automobile 10,000,000 miles without refueling. The prospects are so good for a harnessing of this energy that big industrial firms have taken up the research and new results are being turned out in quick succession.

What will be the changes that will occur in our living and life with the advent of such an unlimited source of power? Think for a moment of the results that have followed the harnessing of steam and electrical energy! These have revolutionized man's life. But here we have energy that will make our previous sources of power seem as toys in comparison. It is significant that as we approach the terminal period of the second sixty years in this 180-year epoch, man is about to harness a power which, if wrongly used, would destroy the earth. But if put to a right use for the benefit of man it would make this world blossom as the rose and usher in a period of tranquillity and peace that would give to every one all the needs and luxuries of life.

The advent of this discovery and the early consummation of the plans for harnessing this new and powerful source of energy would indicate that the King is coming soon to set up a new and better order of life. Only through the establishment of the perfection of the Jehovah administration can men hope to receive lasting benefits from the release of such stupendous power for their use.

### U. S. A. PAYING TRIBUTE?

THE CONQUEROR usually lays tribute upon the vanquished but today the United States, though victorious in the recent war, is paying tribute and is led to fear that withholding it will mean war. We are sending food and supplies to help the starving and destitute in Europe but Moscow has barred American newspapermen from territory under her control to which our help is being given.

A vote in the House of Representatives has barred UNRRA from giving further relief in all countries where press coverage is denied and where a nation censors press accounts of the distribution of American goods.

Chairman Cannon, of the Appropriation Committee asserted that "the blood of a million boys" might be shed

"if we proceed to gratuitously insult a friendly nation." This reference to Russia as a friendly nation is certainly open to question in view of Communist activities in our midst and anti-Anglo-Saxon propaganda which bears the stamp of "made in Moscow."

After all, Moscow is insulting us by preventing us from acquiring knowledge of how she is using our gratuitous gifts of food, clothing and other necessities of life. Has Moscow shown a spirit of appreciation by act, word or deed for the sacrifices we are making? We are giving generously from our larder that others may live and surely the least a recipient of our bounty can do is manifest a spirit of thankfulness. Or perhaps we are actually paying tribute and Chairman Cannon is right when he says if we withhold the tribute now being paid to Moscow and refuse to accede to her demands she will make war upon us for our failure to have the tribute ready and on time. If the help we are giving isn't tribute, we have the right to give as much or as little as we wish — or none at all if we elect — without fear of war. Also, we should be free to state the requirements under which our gifts are being given without being accused of insulting a nation.

Just when did the United States become a tributary nation which must pay Russia to prevent war? The sooner Moscow recognizes the fact that we have the right to do what we please with what is ours, the better for all concerned. We are giving for humane purposes and we certainly have a right to know how our gifts are being used. If Moscow had any sense of the fitness of things, she would give us every consideration, but apparently she does not. May the House of Representatives and the Senate speak up like men representing a great people and not act like the leaders of a conquered nation compelled to pay for the right to be at peace. Russia has no inherent right to our bounty; it is only out of the goodness of our hearts that we are giving. Circumstances may make it expedient to withhold our gifts from a nation which manifests the spirit Russia is now showing.

### CONTROL

WE would care little who passed the laws or set policies if we held the power of veto, for this is a perfect way to control others. Russia insisted upon the right to exercise the power of veto which has placed Moscow in the position of cancelling any and all proposed measures that do not meet with her approval.

Through the use of the veto power Soviet Russia today is in control of the acts of other nations. Great Britain and the United States are being successfully checkmated in their plans by the tyrannical Soviet leaders.

No wonder God called our agreement with such a nation, whose avowed purpose is to destroy Christianity and make war on God, a covenant with death and an agreement with hell. (See Isa. 28: 15.) The full import of this covenant and agreement with death and hell, as we allow Soviet Russia to do as she pleases, will become apparent in the immediate future. The price we will pay for our national stupidity will be many times greater than the cost would have been if we had refused at the very first to be bullied into a policy of appeasement through fear of antagonizing Moscow. Our national lack of true statesmanship is bringing a situation to pass whereby we have handed control of world affairs over to godless despots.

# The Judgment-Desolation

By WILLIAM O. LAY, JR.

THE PART that Russia would ultimately play in the world travail marking the final scenes of the crisis facing materialistic, spiritually-bereft civilization as the age draws to a close has long been known to prophetic students. The veil shrouding the sealed prophecies has been sufficiently lifted to reveal beyond doubt that Russia is the power represented as "Gog," the leader of the mighty confederacy whose actions shall so threaten Anglo-Saxon civilization that the intervention of God Himself is necessary to save it.

However, only as the events themselves have unfolded has it become possible to chart the infinite precision of the pattern underlying Russia's moves as she proceeds to enact the destined role — that of the desolating Colossus. The insatiable lust for world domination brings her into opposition with the peace-loving, justice-minded nations of Anglo-Saxondom, sets her upon a program of penetration, peaceful and otherwise, into various strategic areas from which she can exercise world control, and finally brings her into open conflict with the Son of God Himself. (See II Esdras, Chapter 13.)

The crucial date marking the opening of the tribulation of these "latter times" is August 1, 1914, when Germany unleashed the desolation of World War I upon the nations. However, while Germany was the principal target for Allied opposition, and while the desolation number (1290) appeared time and time again in her moves as the war proceeded, it should nevertheless be noted that the power whose participation in the conflict was precisely measured by this number was not Germany at all, but *Russia*, since Russian participation ended with the signing of the Brest-Litovsk Treaty on March 3, 1918, 1290 days solar plus two after August 1, 1914. Thus Russia was marked as the ultimate Desolator.

In Scripture, the number nine has the significance of finality or *judgment*, so nothing would be more logical than to expect that the time-cycle of  $9 \times 1290$  days, measured from the

opening of desolation on August 1, 1914, would mark the final tribulation period in which Russian aims and undertakings would come to fruition as the Soviets move to make all possible capital out of troubled post-war conditions. And so it does, in a manner truly remarkable.

In the two decades following Russia's defection from Allied ranks in World War I, the Soviets were a constantly active factor in world unrest through revolutionary-minded Communist Party groups in all major countries. These groups sought by every means to weaken Russia's potential enemies, both by continually fomenting internal strife and by promulgating doctrines such as pacifism which would tend to soften a nation's defenses and its will to fight. This pacifistic campaign, ably abetted by unbelievably short-sighted or criminally gullible ecclesiastical and political leaders in the United States and Great Britain, left these two nations pitifully unprepared when, in 1938, war clouds once again loomed darkly over Europe.

Then, on August 24, 1939, it was Russia who cleared the track for Germany's aggressive war by signing a Non-Aggression Treaty with Hitler's Reich. Whether either or both parties signed with tongue in cheek will perhaps never be known, but in any event by June 22, 1941, when the pact had been in effect precisely 666 plus two days, Hitler's suspicions of Russian intentions had become so prodigious that he was willing to undertake a two-front war in hopes of eliminating the Russian threat before the full brunt of the Allied attack fell upon him in the west, and at dawn of that day he sent his armies against Russia. Thus Russia once again became the ally of the western powers against Germany.

Considerably aided by lend-lease from the United States, Russia turned back the German threat, pounded the Nazi armies back to the borders of Germany itself, and thus won for itself a position at the victor's table once the European conflict had ended. It did the same for itself in the Asiatic theatre by declaring war against Japan almost

in the final minutes of the conflict.

Germany fell on May 8, 1945 and Japan on August 14, 1945, but before either of these dates efforts at laying the groundwork of the peace had begun. On April 25, 1945 delegates of some fifty United Nations convened in San Francisco to form a world security organization, and sixty plus two days later the charter was completed and the document signed. However, after repeatedly deadlocking the conference, Russia had succeeded in including within the charter framework a provision for veto power, by which the vote of any one of the five permanent council members could bar a matter from consideration by the council — a provision which brought all the delegates' work to naught, since the only powers strong enough to become aggressors were numbered among the so-called "Big Five," and an aggressor could hardly be expected to vote for an investigation of itself.

In mid-September the foreign ministers of the Big Five met in London, but three weeks of fruitless discussion ended in a stalemate and the meeting adjourned amid mutual recriminations, with Russia accusing Messrs. Byrnes and Bevin of attempting to break the Potsdam agreements and Mr. Byrnes, in turn, decrying the Russian unwillingness to compromise.

It was against this background of growing divergence and mounting uneasiness that the first date of the  $9 \times 1290$  cycle marked from August 1, 1914 approached. On October 27, 1945 President Truman, in an address, stated that the United States would not recognize governments imposed on any nation by foreign powers (a clear reference to Soviet maneuvers in the Balkans) and on November 6th Russian Foreign Commissar Molotov stated that Russia would have atomic energy "and many other things."

On November 18th a rebellion, presumably Red-instigated, broke out in northwestern Iran, and when the Iranian government attempted to send troops to quell the outbreak, Russian forces prevented them from doing so. The ensuing crisis was still unresolved



on November 28th when Senator Edwin Johnson, reviewing the troubled international scene, stated, "We are drifting toward war with Russia with certainty and speed." Now note from the chart that November 28-29 was the lunar measurement of  $9 \times 1290$  days from the start of World War I, and the pattern begins to unfold. Then on the third day made perfect the Iranian crisis came to a turning point as Russian troops began evacuating Teheran following the rumored resignation of Premier Hakimi in favor of a pro-Soviet official. The rumor proved premature, but in any event the military evacuation still left the even more effective army of diplomats and secret agents to carry on the Soviet program.

Note well the Iranian issue as it recurs like a grim *leit motif* in the symphony of events; for just as the fate of Czechoslovakia revealed the futility of the Munich "peace for our time" agreement, so that of Iran ironically accents the mockery of the United Nations' "untempered mortar" structure of world security.

A further revelation of the chart is that the December 1st crisis is precisely connected both to the British-Russian move in Iran on August 25, 1941 and to the Yalta Conference report issued on February 12, 1945, it being four times the number of Israel's tribulation (390) after the former and 286 days solar plus two after the latter. In view of the Divine injunction against covenants with aggressive, atheistical nations, the chronological significance is clear, especially since Yalta was another of those Russia-take-all conferences.

In succeeding weeks the cleavage between Russia and the western powers grew more unmistakable. The London meeting of the United Nations in January saw Russia and Britain hurling charges and countercharges at each other. Then on April 25th representatives of the United States, Britain, Russia and France met in Paris to draft terms of the treaties to be considered by a later peace conference. After three weeks of wrangling the conference voted to adjourn, having not only failed to agree on the terms of the peace, but even failing to call a peace conference.

Now the date of this adjournment vote at Paris was May 15th, which was the mean dating of  $9 \times 1290$  days after the start of World War I. Truly the pattern of coming events was be-

coming self-evident, with American Secretary of State Byrnes threatening to ask the U. N. General Assembly to step in and make recommendations as to the peace settlements if Russia continues to block the calling of a peace conference.

The additional chronological tie-ins of this May 15th date are extremely significant, especially in the fact that it came just 390 plus two days after the Russians entered Berlin. This successful assault upon the Nazi capital sent an electrifying wave of optimism sweeping through Allied lands in the belief that it betokened an early end of the war and a quick return to the ways of peace. Berlin fell, and Germany lay prostrate, but the victory proved illusory. In the words of Jeremiah, "We looked for peace, but no good came; and for a time of health, but behold trouble!" And now, 390 days after the Russian entry into Berlin, the prevailing tribulation was dramatically highlighted by the utter failure of attempts to set terms of the peace.

Also remarkable is the fact that May 15th was just 370 days plus two after V-E day, May 8, 1945. 370 days was the duration of the Noachian deluge, and hence the time-measure is predominantly associated with Divine judgment, and it fittingly ties in with the Judgment-Desolation cycle.

May 15th was also 880 days solar after the Teheran Conference, December 4, 1943, and 666 days after the German crisis of July 18, 1944. This internal crisis in the Reich was an attempt on the part of certain elements to overthrow Hitler, and it culminated in the July 20th bomb attack on Der Fuhrer. From this time on Hitler's hold on events was precarious, and in the 666 days from July 18, 1944 to May 15, 1946 the leadership of the forces of desolation passed from Germany to Russia.

It will be on October 30, 1946 that the full solar view of events comprised in this Judgment-Desolation cycle will be reached, the date being  $9 \times 1290$  days solar from the start of World War I on August 1, 1914. And it would be difficult indeed to find a date offering a more remarkable series of chronological tie-ins than this solar  $9 \times 1290$  date of October 30. As the time-scales are measured off, nearly every one connects with a pertinent event in the past, showing that the date marks the termination of a whole series of prophetic time-periods.

The beginning of the Russo-German war brought about a realignment of Russia's status from that of non-belligerently pro-German to that of British-American ally. Whereas before she had been aiding Germany while her Communist cells in Britain and America did everything possible to hinder the production of war goods, after that date — and practically overnight — the Communist line became one of co-operating in the Anglo-Saxon war effort.

Now, the events previously touched upon have shown a growing list of differences between Russia on the one hand and the Anglo-Saxon nations on the other. However, as this is written there has been no open diplomatic break, since the Big Three are outwardly co-operating in formulating the peace as they did in prosecuting the war. But on October 30th the Russian status instituted on June 22, 1941 will have been in effect 1290 plus 666 days. Do the chronological indications presage a change on that date, perhaps that the long-threatened cleavage will become final and complete? Let time give the verdict; but the time-markings are certainly suggestive.

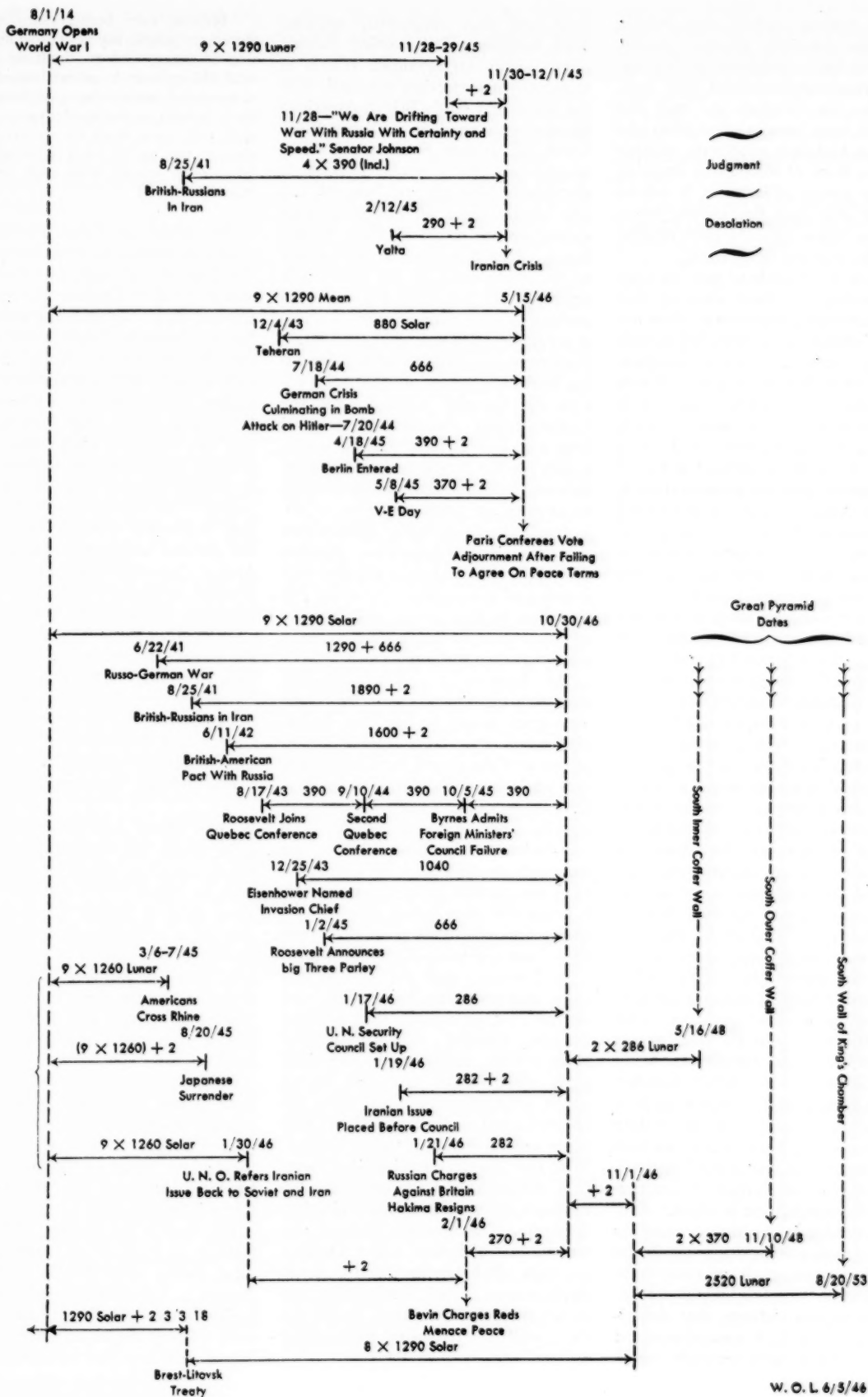
Proceeding down the chart, it is found that October 30th is 1890 days two days after the British-Russian move on Iran on August 25, 1941. 1890, as those familiar with chronology's time-patterns know, is  $7 \times 270$ , the pregnancy number, and indicates events marking "birth pains" of the new world order. Whereas "deliverance" comes in a day (Isaiah 17: 14 and 66: 8), the pains of travail may be long and grievous.

"We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen." (Isa. 26: 18.)

The events so far unfolded by the pattern reveal that our failure to effect "deliverance" in the earth is due to our association with Russia and her oppressive imperialistic policies. However, the chronological measure of  $7 \times 270$  days applying here suggests "deliverance" from this hindrance by October 30, 1946.

On June 11, 1942 the United States and Great Britain announced conclusion of a twenty-year friendship pact with the Soviet Union, thus once more exemplifying the ancient Israelitish propensity for seeking security through "scraps of paper" negotiated with





foreign nations rather than relying upon the infinitely greater security stemming from confidence in God and scrupulous observance of His laws. However, on October 30, 1946 this pact will have been in effect 1600 plus two days, and since 1600 is the number from the Book of Revelation denoting space or extent of *judgment*, it follows that by this time the Divine wrath will have fallen upon this pact, making its futility evident to all Israel.

Note next the cycle of 390-day periods running back from October 30th and connecting precisely with three important conference datings. While both Quebec conferences were predominantly Anglo-Saxon parleys — Russia participating in neither — and while the official releases stressed a variety of topics having nothing to do with Russia, it would be strange indeed if the conferees gave no consideration to how the Anglo-Saxons would proceed in the face of Russia's obviously unilateral mode of operations. However, the basic conflict between the two groups was concealed from the public during the war with more or less success, and it was not until 390 days after the start of the Second Quebec Conference that the divergence was brought sharply to public attention in the radio address of United States Secretary of State Byrnes in which he admitted that the London Conference of foreign ministers had failed and expressed a "hope" that Russia would agree to the calling of a general conference to settle the peace of Europe. 390 days from this significant statement might be expected to reveal another stage in the mounting tribulation, and the date thus arrived at is again October 30, 1946.

On December 25, 1943 General Eisenhower was named chief of the Allied invasion of western Europe. 1040 days (cycle of perfection) measured from that date will again be October 30, 1946. What is the significance here? The objective of the Allied invasion was the liberation of Europe from Nazi domination, but already there are signs that the eventual result will be an even more rigorously iron-heeled enslavement for most of Europe as Communism gains domination in country after country. Already a bitter reality in those countries comprising the Soviet zone of occupation, it remains to be seen how far the blight will spread. Various reports indicate that American forces in the U. S. zone of occupied Germany have been seriously weak-

ened and that supposedly quashed Nazi fanatics are becoming bolder, more openly antagonistic. Watch as this cycle of perfection runs out. Will the immensely costly British-American invasion only result in a Communistic Germany? Watch France; the Communists suffered a severe setback in elections of May 5th and June 2d, but will hardly cease all efforts to gain supremacy because of that. Watch Spain, where Russia seems determined to try every trick in the diplomatic repertoire to force Franco out and procure a government more friendly to the Soviet. As this is written a United Nations subcommittee report branding Spain as a potential aggressor is before the Security Council, but the United States and British delegates have won a delay in action. Favorable action on the committee's recommendations would represent another Russian victory. In any case, events yet to unfold will almost certainly demonstrate that the British-American invasion of Europe, undertaken in alliance with Russia and after constant needling and prodding by that power, will have an eventual outcome much different from what was expected and hoped for.

On January 2, 1945, President Roosevelt announced that a Big Three conference would be held "to discuss differences that have arisen." The parley at Yalta closed forty days later, and while some of the differences may have been erased, certainly a new and equally troublesome brood of them was hatched. Significantly then, the Roosevelt announcement of January 2, 1945 was marked by the beast number, it being 666 days before October 30, 1946, the solar dating of  $9 \times 1290$  days from the start of World War I.

In January, 1946 the United Nations Assembly met in London, and on the 17th set up the eleven-nation Security Council, the organization upon which, according to the delegates, the world's hopes of lasting peace primarily rests. But note the chronological markings, and see how futile are all hopes founded thereon. First, the Council contains *eleven* members, eleven having the scriptural significance of disorder or disorganization. Secondly, note that the Council was formed just 286 days before October 30, 1946, 286 being the Great Pyramid displacement factor symbolizing the errors of the building race. Is not this the "wall daubed with untempered mortar" spoken of by Ezekiel?

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a slight wall, [Marg.] and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." (Ez. 13: 10-11.)

The peace the Council could contrive was evident in a matter of days. On January 19, 1946, 286 days lunar plus two before October 30, 1946, the Iranian issue was formally placed before the Security Council. Within two days Russia was confusing the issue with a smoke screen of countercharges against British troops in Greece and Java. (January 21, 1946.) On the same day the rumored resignation of the Iranian premier finally became a fact as Hakimi stepped down, having succeeded in his objective of placing Iran's case before the United Nations. But the premier selected to replace him, Ahmad Quavam, was Iran's most pro-Russian statesman, and Quavam immediately announced his intention of entering into direct negotiations with the Soviet concerning Azerbaijan province. However, the Iranian appeal still lay before the Council, with British delegates, angered by Soviet charges on Greece and Indonesia, insisting that the Iranian complaints be aired, and Russia insisting that they be dropped.

**N**OW REFER back to the chart and follow the unfolding of another significant cycle; that of  $9 \times 1260$  days from the World War I opening. On the lunar date of March 6-7, 1945, the American armies crossed the Rhine, symbol of Germany's military greatness, thus foredooming Hitler's Reich to defeat. On the mean date plus two, August 20, 1945, the Japanese surrender party met General MacArthur in Manila.

So far the cycle has indicated the close of two tribulation phases. With Japan defeated, the world expectantly looked for peace, especially now that the United Nations Organization was formally instituted and the Security Council functioning.

But what is the message of the news coming on January 30, 1946, the full solar dating of  $9 \times 1260$  days after August 1, 1914? On that day the Security Council, bowing to Russian pressure, referred the Iranian issue back to Russia and Iran and removed it from

the U. N. agenda. Thus collapsed the "wall of untempered mortar," for if Russia, through meddling in Iranian affairs, was able to force the selection of a pro-Russian premier and to prevent United Nations consideration of Iranian protests, then no small nation was safe, and the lofty phrases of the San Francisco Charter were a travesty and a delusion.

Success in Iran made the Soviets no more co-operative, and on February 1, 1946 — the third day made perfect of January 30 — British Foreign Secretary Bevin, answering Soviet complaints against British troops in Greece, charged that Moscow propaganda and international communists were a "danger to the peace of the world." Now note that the date is just 270 plus 2 days before October 30, 1946, and the chronological tie-in becomes complete, showing the gradual emergence of Russia as the Supreme Desolator, and unmistakably illuminating the date of October 30, 1946 when the solar view of desolation will begin.

A further startlingly suggestive indication is the fact that the third day made perfect of October 30th is November 1st, the traditional date for the start of the Noachian deluge, the most awesome instance of Divine judgment upon a former civilization. DESTINY readers are already aware that the astronomical sign preceding the deluge reappeared in 1940, thus presaging another Divine intervention in human affairs. And while the approaching judgment will be by fire, whereas the former was by water, nevertheless there is no reason for supposing that the time measure of the former judgment will not recur as the new one approaches. Therefore, it is significant indeed to see that this November 1st date, the third day made perfect of  $9 \times 1290$  days from the start of the World War I desolation, is just twice 370 days before November 10, 1948, the outer wall of the Coffin in the Great Pyramid's King's Chamber, 370 days being the duration of the Noachian deluge.

Equally remarkable is the fact that November 1, 1946 is 2520 days lunar before August 20, 1953, the date marked by the South Wall of the King's Chamber. Thus November 1st opens the final "seven times" of the Hall of Judgment period, and initiates the culminating phase of that turbulent, event-crowded span of years extending from September 16, 1936 to August 20, 1953.

Note finally that October 30th is likewise twice 286 days lunar before May 16, 1948, the inner wall of the Pyramid's Coffin. Thus this three-day period of October 30th to November 1st is tied in with all three remaining dates marked by the structural features of the Pyramid Hall of Judgment.

Such is the magnificently precise chronological pattern leading up to the coming desolation. Each event connects with what has gone before and with what is to come in a manner that can only be likened to the precision with which the stars swing in their courses, revealing that despite the apparent chaos and confusion in human affairs, the same Hand which ordained the heavenly star story as a witness to His omnipotence is guiding lost, wayward humanity to the goal ordained for it from olden times — the re-establishment of the Kingdom of God among men.

But the goal is yet far from attained, and the worst of the tribulation lies just ahead. There will be mounting disquietude and dismay among men as the judgment is intensified, for along with the crisis in foreign relations will come trouble at home. As this is written the inflation spiral is beginning to gather momentum, with the auto workers who won a wage-boost last spring already complaining that increased living costs have wiped it out, and saying another raise in wages is necessary. Meanwhile, strikes go on, food and clothing shortages continue, and the over-all outlook grows darker week by week.

Know, then, that thus it was predicted. Because the Divine hand is stayed, it may seem for a time that Divine laws may be flouted with impunity. Because the privilege of world rule was given to the Babylonian Succession of Empires, with their Babylonian system of economics, during the seven times of Israel's chastisement, it might seem to perverse, shortsighted men that those empires and those principles will always hold sway. But such is not the case.

"Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (Isa. 1: 27-28.)

Judgment will come alike for those nations who confederate for the purpose of destroying Israel and for those within Israel who have failed to pre-

pare the people for the troublous times. When the light of Scripture has been provided to guide the nation in all matters pertaining both to internal organization and foreign affairs, it will go hard with those who have disregarded the light and chosen instead the statutes of Omri and the economics of Babylon.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24: 5-6.)

Certainly the tribulations which the United States and Great Britain have suffered — and those through which they must yet go — could have been entirely averted, or immeasurably mitigated, if those charged with leadership in the political and ecclesiastical spheres had relied upon the Book of books instead of upon erring human wisdom. But the Old Testament, containing the laws of which Christ Himself said not one jot or tittle should pass until all be fulfilled, was relegated to the status of myth and fable, while the shepherds of Israel sought to teach Christianity from the New Testament alone, which is like trying to build a house without first laying the foundation.

And so judgment is pronounced upon the leaders of Israel, "For they have healed the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace" (Jer. 8: 11), and upon the shepherds for allowing the flock to become scattered and prey to every evil doctrine.

"Thus says the Mighty Lord, 'I am against you, Shepherds, and will demand My sheep from your hands, and will dismiss you from your shepherdship of the flock, — and you, Shepherds! shall shepherd yourselves no more; — but I will rescue My sheep from you, and you shall not devour them.'" (Ez. 34: 10-12 *Ferrar Fenton Trans.*)

Now, more than ever before, a knowledge of the identity of Israel and of the prophets pays incalculable dividends. Without it there can be only fearfulness and trembling as one considers the horrors of atomic and germ warfare; with it there comes certainty of redemption and the assurance of the imminent dawn of a better world. Never have the faithful been without light, and in this greatest period of tribulation in recorded history, the light is



strong and sure for those who wish it. For even as the families of ancient Israel were provided a means of preservation when the Angel of Death swept through Egypt, so there is instruction for those who wish guidance in this time of peril.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2: 3.)

This need be a time of trembling only for those who persist in rejecting the missing Headstone, saying, "We will not have this man to reign over us," and preferring humanly-contrived

U. N.'s to the one form of world government which has Divine sanction. It is a time of hopelessness to those who reject the Way, the Truth, and the Life and seek salvation through means other than the atoning blood of Christ. To all believers, the word is, "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh" (Prov. 3: 25).

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him." (Isa. 30: 18.)

It is the privilege of this generation

to witness events which holy men of old longed to see. Why, then, be fearful? Why be distraught? Were the fate of the world in human hands, there would indeed be no cause for hope; but ample evidence has been set down here to show that a firmer Hand is at the helm, that the compass is set unerringly on the course, and that port will be reached safely and on schedule, despite whatever storms and perils may lie ahead for errant humanity. Jesus admonishes us in the Gospel of Luke (21: 28) to be watchful, with heads uplifted. For the Christian may face the future with confidence, knowing that as God has promised, so will He perform

## Scriptural Verification Necessary

The persistency with which circulation is being given to the alleged report of the discovery of Noah's Ark on Mt. Ararat in Armenia makes reproduction of this statement first published in *DESTINY* for March, 1943 necessary. We live in a day of propaganda and all evidence should be carefully checked before Christian people circulate supposed findings as factual. To do otherwise brings the Bible into disrepute and belittles its story in the eyes of unbelievers. — Ed.

FROM TIME TO TIME stories are circulated that need to be rigidly checked before they are accepted as reliable. At the moment the account of the discovery of Noah's Ark has been given much publicity in certain quarters. We have received many copies of this story in which it is alleged that the vessel Noah built has been discovered.

Russian aviators are purported to have flown over Mt. Ararat in Armenia several years ago and to have looked down upon a large ship which afterwards was reached by soldiers of the Czar. Due to the fact that the Godless Bolsheviks took over the government about that time, however, the records were (it is alleged) destroyed — including the photographs of the vessel. A converted Russian who has severed all ties with Godless Bolshevism is credited with giving publicity to this discovery. He claims to have been one of the aviators making the original flight when the vessel was first discovered.

It is a story to catch the imagination and thrill Christian people, but is it factual?

Now we believe that the Ark will be discovered, but there are Scriptural and historical facts that preclude it ever being found on the mountain in Armenia.

By virtue of the fact that the narrator gives the time of the discovery just prior to the Red revolution in Russia, a perfect excuse is furnished for the non-existence of any authentic evidence to substantiate his claims. But did the Ark come to rest on Mt. Ararat in Armenia at all? If the evidence of Scripture proves otherwise, then this fascinating story is but a hoax, perhaps first given out for publicity.

A close study of the record should settle the question.

Until recent years Mt. Ararat in Armenia was known as Mt. Massis. When Moses recorded the name of the resting place of the Ark, he knew where it was and could not have referred to a mountain in Armenia that was not even known at that time as Ararat. He further designated the place as the *Mountains* of Ararat, indicating not a single mountain but a range of mountains.

Anciently the name of the high tablelands of Tibet were known as the Mountains of Ararat and in the time of Moses these high mountains were known to him by that name, as he pointed to them in narrating the story of the Deluge and the final resting place of the Ark.

Tibet is a word from a Hebrew root which we find used in the Bible for the Ark of Noah. Legends from India tell of the land of Arya-Varta, in the northern highlands of Kashmir, whence the early patriarchs descended to replenish the earth. This name Arya-Varta is but another form of Ararat.

Let us look at a map for a moment and note the Biblical declaration that those who disembarked from the Ark moved from the east towards the west and in that westward journey came to the plains of Shinar. This could only be true if they moved west from the original Mounts of Ararat in Kashmir. In order to reach the plains of Shinar from Mt. Ararat in Armenia, Noah and his family would have had to journey from the north towards the south, which alone is enough to prove that Mt. Massis or Ararat in Armenia was not the resting place of the Ark.

We do not question that the Ark will be discovered, preserved in ice and snow upon the high plateaus of the mountainous land of Tibet, to be revealed in due time to a skeptical world. But, when found, the Ark will be in the place where Moses declared it landed and not upon Mt. Massis in Armenia. Scriptural evidence alone disproves the contention of this Russian, and in the light of that evidence his story cannot be accepted.



# REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, July 1 (By Cable)

## *Preliminary Struggles in the Middle East*

THE SOVIET UNION is fundamentally much more interested in the Middle East than in Western Europe or the Far East. The basic reason is strategic. The Russians well know that if there should ever be a clash between the Anglo-Saxons and themselves, the African Continent would be strategically vital, its first line of defence vis-à-vis Russia is the Middle East Zone.

The most important strategic position in the whole Middle East is Palestine. The situation in Palestine involves world-wide interests in which all the great powers are mixed up. It threatens to become the center of the biggest world struggles in modern history — political or military or both. The Zionists are pressing forward, using every possible resource. Their organization is very large and very powerful. The European ports are packed with waiting Jews. They are trekking eastwards, eastwards, eastwards. They hardly know why; some queer instinct seems to attract them as metal to a magnet. They trek in ever larger numbers towards Jerusalem. It is a dramatic mass movement.

On the other side is the grumbling and rumbling of the Arab world, with its sympathizers throughout Islam: deep into Central Asia, India, Africa and further afield still we are on the verge of powerful waves of Arab nationalism.

Geographically adjacent, strategically well placed, fairly well informed about all these complications, the Soviet Union watches and waits, while steadily edging forward in Persia and preparing much trouble in Kurdistan. It is a pity the Zionists do not more clearly understand that there is no hope of retaining a foothold in Palestine unless the British Mandate is upheld. To fight Britain is stupid. It is also a pity that the Arabs do not realize that to plunge into a Holy War against the Jews must involve some quarreling at least with Britain and America — who want nothing but friendship with the Arabs.

Both the Jews and the Arabs have everything to gain from good relations with America and Britain. It is madness for them to quarrel with the two nations in the world which have been most favourable to their interests. Only one nation gains anything from all this chaos. It is Russia. She therefore encourages passion on both sides — hoping that the Anglo-Saxons, with their conflicting sentiments and obligations, will become involved in a struggle against both the Jews and the Arabs.

The Soviets have not yet embarked upon a more definite policy. They tend to think they have to support the Arabs in the last resort. On the other hand they fear this would turn a large part of the Jewish community in America and Britain anti-Soviet. They are afraid of this.

To support Zionism, however, would be to quarrel with vast masses of fighting peoples living on their most vital strategic frontiers.

## *The Threat to Greece*

Greece falls into the same context of significance as the Middle East. She is strategically vital. As soon as British troops leave, the danger of war between Greece and her neighbours will become acute. The Kremlin will try to make it seem like a mere local Balkan quarrel over frontiers, mixed up with a spontaneous internal revolt by the Greek E.A.M. against Greek Fascists.

Bulgaria is becoming steadily more hostile towards Greece, and is falling under a greater degree of Russian influence. This is likely to continue and develop. Russian influence in Albania is also still increasing, and with the same object. The intention is to gain control of Greece, and thus to influence the entire position in the Eastern Mediterranean. The Albanians are steadily increasing their armaments, and their forces are becoming really efficient.

On the home front in Albania religious persecution continues. Catholic services have been suspended almost everywhere. The government has forbidden publication of the names of those executed for religious reasons. Our observer believes that one-third of the Catholic clergy has been rubbed out.

The names of prominent people lately assassinated or executed in countries behind the Iron Curtain are seldom, if ever, published in the world press. The Russian No. 3 Staff under Frattine Schmul is hard at work under direct orders from the Kremlin. The orders are dire; every effective opponent or exposé of Soviet policy is to be killed or otherwise silenced forthwith. Disappearances are taking place all over the Russian-controlled area, and operations have started outside it as well.

Russia has made a major mistake in doing this. It is turning thousands of formerly sympathetic friends into bitter enemies. The outside world knows little of it yet, because No. 3 Staff has not yet done much this side of the Iron Curtain. Perhaps the Kremlin may make the mistake of killing some prominent enemy in the West — some one known for his or her effective opposition to Russian plans. That will awaken masses of people in America and Britain who are still asleep.

## *Yugoslavia*

Military preparations in Yugoslavia are increasing, with a steady flow of supplies from the Soviet Union. Tito's recent visit to Russia accompanied by his military chiefs was of much importance. It was a military visit. The new Russian envoy in Belgrade, Anatoli Josefovitch Lawarantiew, is a man of great reputation in N.K.V.D. circles. He is a typical policeman-politician of much ability, and very tough. His appointment indicates that Yugoslav policy will be still more closely integrated with that of the Soviet Union.

General Mihailovitch has admitted almost all the important points which the prosecution wished to draw from him, because he was tortured in the manner described in

these pages some weeks ago. He was told if he did not make these admissions he would be tortured again. That threat, plus his fear of completely losing his reputation abroad, accounts for the extraordinary contradictions, hesitations and complications of his evidence. But the prosecution got what it wanted.

### *Behind the Iron Curtain. A Dying Nation?*

The situation in Hungary becomes more tragic. The last few weeks have been ones of calamity. The economic situation is deplorable, and belief in the outside world is dying. The nation is trying to make a last desperate stand for its independence. The leader is the elderly, ascetic Cardinal Primate, Joseph Mindscenthy. He is accepted as Resistance Leader by both Roman Catholics and Protestants.

The clergy are circulating clandestine leaflets; the whole religious press has been suppressed. Several hundred priests and clergymen are in prison, several have been executed, and more than twenty-five have recently died in the torture chambers of the political police. Denominational schools have been suppressed, and are likely to be abolished within a year.

The Communist Party demonstration on May 1st was an example of how they organize things in those parts. Workers were informed that anyone ordered to attend the Mayday Parade but failing to turn up would have his rations reduced by 50 per cent. There were three roll calls in order to have an absolute check of attendance. Seventeen workers from Ganz who dodged the draft were tracked down and arrested. Their rations and those of their families were in fact reduced by 50 per cent, and some of them were taken to the concentration camp of Zala Egerszeg.

The Political Police are using ghastly methods at their examination headquarters; the address is: 60 Andrassy Utca, Budapest. They employ the worst type of people, including a girl, aged 17, by the name of Manczi. The most fearful crimes are perpetrated at this place in order to make political prisoners talk. They do talk. Like Mihailovitch in Yugoslavia they are forced in the end to make all the admissions the prosecution or police really want.

The Communist hierarchy is edging cautiously towards anti-Semitism. This seems strange because a great many Communist officials in Hungary are Jews. Nevertheless, at a Communist rally at Szombathely one of the big leaders, Veress Peter, scored a great success by shouting from the platform: "We have liquidated the counts; now soon will come the time of the Cohens."

This tendency, plus the cautious Russian flirtation with the Arabs in the Middle East, has been remarked upon before in these pages, and is something for close watching.

### *The Resistance Plot in Germany*

The 20th of July, 1944 was the climax of many years' planning, and a long series of attempts to overthrow Hitler. Historians will always speculate as to whether the surviving plotters are right in their claim that if Mr. Chamberlain had broken off negotiations at Bad Godesburg the anti-Nazis would have then seized power.

The most important phase was reached in the summer of 1944. The Resistance had gained much strength by this time, and was very powerful.

Unfortunately, there was some indiscretion and delay.

A high Russian officer told the Turkish Military Attaché in Moscow that the British and Americans did not intend to invade the Continent that summer, viz., 1944. This statement unfortunately reached Berlin, where it was believed. The Resistance therefore decided to postpone an attempt on Hitler until the autumn, believing that the failure of Britain and America to invade the Continent, plus Hitler's grave difficulties on the Eastern Front, would create a perfect situation for an internal putsch and a negotiated peace.

If the story of the Russian officer had never reached Berlin it is probable that the attempt on Hitler would have been more carefully planned for an earlier date, and might have been successful. If it had been successful, the world situation would have been a very different one today. It was that story from Moscow which changed the course of history.

Unfortunately, all political parties were involved in the plot except the Communists, who had refused to join in. Consequently many more of their leaders have survived than of the other parties. On the whole the evidence now available shows that the pro-Western anti-Nazi movement in Germany was formidable. It could have succeeded, but it received very little, if any, encouragement from the West at critical times.

On the other hand the pro-Russian Nazis have been, and still are, heavily encouraged by Soviet diplomacy and secret work.

### *France*

The most one can say about the referendum and the election is that things might have been a great deal worse. The Communist tendency has for the present been arrested, even though the aggregate number of votes for that party was larger than at the previous election. This good result is partly due to American promises of food and credit, and partly to last moment fear on the part of apathetic citizens. P. R. L. would have gained more seats if it had not sacrificed itself in many places in order that the most likely anti-Communist candidate should win.

### *The British Home Front*

All observers now agree that there is a distinct reaction against Mr. Attlee's Government. This first became perceptible four or five weeks ago and was mentioned in these pages last month. Now it is more significant. It springs from widespread suspicion that the men in power have neither experience nor the ability to handle the vast international problems which face them. Set against this, however, is a good deal of sympathy for Mr. Bevin. Despite this slow anti-Government reaction there is very little revival of Conservative prestige. The Government propagandists make a mistake, however, in harping on the thesis that the Conservatives are finished forever, and that the next general election will finally liquidate them from the political scene. That is a mistake; it is the wrong kind of propaganda for British politics. In fact the Opposition is slowly organizing itself.

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# Changing Emphases in the Christian Message

By C. R. DICKEY

THERE ARE PEOPLE in every generation who instinctively oppose any change in the established order to which they are accustomed. They are static in thought and in their desires. They set themselves against every change which leads to material progress, spiritual growth and the more abundant life.

In the early days a church group met in a business session to discuss improvements in the church property. Most of the members wanted to install stained glass windows. But the prospective change was too much for one elderly woman who rose to her feet and declared with stern emotion: "I believe in leaving these windows natural — just as the Lord made them."

People like that must be very unhappy in such a world as ours where modes of thought, habits and methods are constantly shifting. However, not all changes are for the best; they classify "for better or for worse."

The history of man is a record of his discoveries and of his continually changing activities. Through thousands of years we can trace his efforts to gain dominion over the earth. Much of man's early history we do not know. But we do have many waymarks and records of his explorations from Asia and Egypt to our own Western Hemisphere. His progress was slow and often painful. It was much like the covered wagon trek of American pioneers from the Atlantic to the Pacific coast. In the process of expansion forests were turned into homes and factories, while waste lands became fertile fields.

One by one the forces of nature have been discovered and harnessed, bringing into daily use many wonderful things. A world of magic has opened for us through the telescope, the microscope, the radio and other inventions too numerous to mention. Even the sky recedes as thousands of airplanes dart to and fro by day and by night. We seem leagues away from the simple horse and buggy days of forty years

ago. One does not need to be sixty years of age to remember when the automobile first began to contend for its right on the highways. At that time it was customary for the motorist, when meeting horse-drawn vehicles, to stop and assist in leading the horses by the car. This is an impressive reminder of the changes which can take place in the short span of forty or fifty years.

The history of man's faith and spiritual growth is a record of his attempt to discover God, and of his changing emphases in the process. Often his understanding of God's will and purpose as revealed in the Christian message has been obscured by narrowness, bigotry, selfishness, ignorance and open rebellion against divine truth and laws.

Stephen, the first Christian martyr, in his defense before the Jewish council, outlines with remarkable clarity the background of our Christian faith. It began, he tells us, on the day that "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran." Abraham was not disobedient to that heavenly vision. Turning from the moon worship of his contemporaries, he left his home and native land to begin a pilgrimage which is destined to lead all the household of faith into a kingdom "whose builder and maker is God."

Step by step we can trace that pilgrimage through the pages of the Bible. It led to the great covenants which God made with Abraham, Isaac, Jacob and the House of Joseph; it led to the election and calling of Israel as a nation to do God's bidding; it led to Sinai and the laws to guide the nation in its mission; it led to the tabernacle in the wilderness and its sacrificial altar for the atonement of sin, until the advent of the "new and better way" in Christ Jesus. The early Hebrew religion, pure and undefiled, consisted of two primary elements:

a) Faith in God, as exemplified in

Abraham. "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." (James 2: 23.) It is worthy of note that Abraham not only believed in God, but he "believed God"; that is, he believed the promises which God made to him would be fulfilled in his own life and ultimately in the history of the world.

b) Administration of the full legal and moral code as set forth by Moses. Adherence to these foundation principles guaranteed peace, health, prosperity and national unity to Israel.

In time the emphasis changed. Israel's national and ecclesiastical leaders gradually drifted from the moorings of their foundation which God had laid in Abraham and Moses. Then the emphasis was no longer on Abraham's pure faith and worship, but rather on polytheism and pagan rites as practiced by the nations around them. Eventually even the Mosaic Law was set aside, sometimes becoming completely lost and forgotten. Then it would be found again, as in the days of Josiah, bringing in its wake a revival of faith, hope and rejoicing in the sacred Word.

Israel's periods of national decline were always due to a falling away from their early faith and principles of righteous government. The kingdom which flourished under David's regime was broken at the end of Solomon's reign. Their downward course continued and led finally to the captivities. After the resettlement of Judea by a remnant of Judah under Ezra and Nehemiah, their intermarriage with non-Israel pagan races produced a thoroughly corrupt people who went so far as to kill the prophets whom God sent to call them to repentance. And for the statutes of Moses they substituted their own commands. This was the condition of the nation of the Jews to which John the Baptist and Jesus came preaching, "Repent, for the kingdom of heaven is at hand."



The following is quoted from Farrar:

"The rabbinical schools had spun large accumulations of worthless subtlety all over the Mosaic law. Among other things they had wasted their idleness in fantastic attempts to count, and classify, and weigh, and measure all the separate commandments of the ceremonial and moral law. They had come to the conclusion that there were 248 affirmative precepts, being as many as the members in the human body, and 365 negative precepts, being as many as the arteries and veins, or the days of the year; the total being 613, which was also the number of letters in the decalogue."

Jesus paid His respects to their works in no uncertain terms in such statements as we find in Matthew 23 and Mark 7:

"The scribes and the Pharisees sit in Moses' seat: . . . they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. . . . Ye are the children of them which killed the prophets. . . . Ye serpents, ye generation of vipers, how can ye escape the fury of hell?"

"Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Contrast their grievous distortion of the law with our Lord's terse precepts:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7: 12.)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22: 37-40.)

How He angered them with His simplicity and authority!

Building on the foundation laid in Abraham, Moses and the prophets, Jesus Christ and His apostles established for all time the tenets of the Christian faith. There are three main elements in the Christian message: a) personal salvation for all mankind by repentance, by confessing the deity of Christ, and by trusting Him for the

remission of sin; b) redemption for the lost sheep of the House of Israel, whose divorce from the covenant was annulled by Christ's death; c) restoration of the kingdom of God on the earth, including the resurrection of believers, the return and kingship of Christ.

Consider how all the New Testament writers agree in their presentation of the Gospel in its entirety. Now it is proclaimed only in part, if it is proclaimed at all. But whatever the age, background and temperament of the apostles, there was unity in the full Gospel of Christ which they presented to the churches. They taught the Christian message in its completeness as they learned it from the Lord Himself. They omitted nothing from it and they added nothing to it.

However, during the very lifetime of the apostles, the enemy began to sow tares with the wheat. In the Book of Acts and in all the Epistles we find frequent accounts of Judaizers and other deceivers spreading errors to corrupt the Christian Gospel. And rarely, since that first century of the Christian era, has it been taught without error. Through the centuries which followed, it was laden with erroneous additions by some and stripped of essential elements by others.

Both Romanism and Protestantism are guilty of perverting the pure faith and practices of the Gospel of Christ. Both are now being judged. They may not see the handwriting on the wall, but it is there. They are being weighed in the balances and found wanting. The church at Rome was the first to become completely dominated by Judaizers. Under their influence the freedom of the Gospel was removed, its teachings misappropriated, and its people kept in ignorance of truth. Corrupt priestly orders were attached to the church, binding both priests and people with regulations which never belonged to the Aaronic order.

The great Protestant Reformation brought to the people once again the truths and liberty of the Gospel as presented by Christ and His apostles. Unfortunately its unity was soon broken by violent disputes which resulted in schisms and in the organization of various denominational branches all professing to preach the same Gospel, while manifesting furious disagreement among themselves on matters of faith and practice.

Stemming from the influence of the Roman Church, there were centuries

of bitter debate over the Sacrament of the Lord's Supper to determine whether the bread and wine used is the actual flesh and blood of our Lord, or whether they are only symbols of His sacrifice. Like so many similar arguments, they killed the spirit with the letter. Did not Jesus say, "This do in remembrance of me"? The essential factor involved in the Sacrament is not to be found in analyzing the nature of the elements used, but rather in keeping the memory of His sacrifice fresh in our hearts "till He come."

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (1 Cor. 11: 26.)

Another half century was wasted when the emphasis shifted to a theory known as "damnation of infants." It was contended by some theologians, and refuted by others, that those who died in infancy were lost eternally, because, not having reached the age of accountability, they had not accepted Christ and been baptized. It seems as if that question ought to have been settled without hesitation or argument by Jesus' own words:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19: 14.)

Then there was a day which many of us can remember when the emphasis in preaching was mainly on methods of baptism. The controversies were many and furious. Some ministers, with more zeal than knowledge and compassion, not only caused dissension in community life, but sometimes they inflicted undue anguish on bereaved families by boldly consigning a departed soul to eternal separation from God on the basis of the mode of baptism. Again the letter kills where the spirit gives life. For if the *manner* of baptism had been the supreme issue Jesus would have given specific instructions as to how it should be administered. He would have omitted no detail that could affect the destiny of a human soul.

Other years have been wasted in disputes and hatred because of emphasis on denominationalism. One regrets to say that the evil is still with us, though it may have lost some of the crudity of an earlier day. Two church groups were compelled by circumstances to use the same building for a time. One sect used musical instruments in worship and the other used none. Sunday



came and the anti-organists held their service first. When the second group arrived they found the organ draped in black and labeled, "The golden calf." And—strange to say—some had not noticed that the same Bible which tells the story of the golden calf says also that the Lord commanded David to invent new instruments of music with which to praise Him.

There was also the nineteenth century emphasis on God's wrath and judgment. In the sermons of that era, God was forever watching His victims writhe over the flames of torment. To counteract the distorted picture, God raised up a few evangelists to tell about His love for the world. Dwight L. Moody was one of them. John 3: 16 was the central theme of his preaching and it was truly needed in that day. Now the pendulum swings to the opposite extreme. In much of the preaching today the God of justice is presented as an indulgent grandfather who no longer has the courage or the wisdom to discipline His children.

An ancient controversy which lingers with us yet is the question of the Sabbath. Should Christians observe the seventh or the first day of the week as a Sabbath of rest and worship? It is one of those problems where argument and evidence usually leave the disputants "of the same opinion still." One may say, however, that owing to calendar changes through the centuries and the lack of complete records regarding such matters, advocates of the seventh-day Sabbath face the difficulty of proving just which day is the original Sabbath. They charge that the change from the seventh to the first day of the week was made by the Roman Church. Yet we have New Testament evidence that the change was made by the apostles to commemorate the resurrection of Christ. And it is certainly an established fact that the Roman Catholic Church as we know it did not exist until long after the first Christian century.

In Acts 20: 6-7 we read:

"We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

There is evidence pertaining to the day of worship in I Corinthians 16: 1-2, where we read as follows:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

The most specific information we have regarding the Sabbath change is the following from the writings of Barnabas, who was one of Paul's co-workers:

"Furthermore it is written concerning the sabbath, in the Ten Commandments, which God spake in the Mount Sinai to Moses, face to face: Sanctify the sabbath of the Lord with pure hands, and with a clean heart. And elsewhere he saith, If thy children shall keep my sabbaths, then will I put my mercy upon them. And even in the beginning of the creation he makes mention of the sabbath. And God made in six days the works of his hands: . . . and he rested on the seventh day, and sanctified it. Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years shall all things be accomplished. And what is that he saith, And he rested on the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day. . . . Lastly, he saith unto them: Your new moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven." (Barnabas 13. *Lost Books of the Bible*.)

Twentieth century Christianity has been characterized by the rise of two distinct and opposing movements within the Protestant fold; namely, Modernism and Fundamentalism. Both groups are now adding to their confusion and going still farther into error under the influence of the National Conference of Christians and Jews. Jesus took His kingdom from the Jews; but now, disregarding His edict, both Modernists and Fundamentalists are trying to give it back to them on the Jews' own terms, without re-

pentance and confession of Christ as Lord and Saviour. Every Christian minister and layman needs to study anew the closing words of Stephen's challenge to Jewry in his defense before their council:

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it." (Acts 7: 51-53.)

Shortly after speaking these words, Stephen was stoned to death by the angry mob. It is a significant fact that Jewry's attitude toward Jesus the Christ has not changed from Stephen's day to the present hour. And, until it does, professed followers of Christ have no scriptural grounds upon which to extend Christian fellowship to unrepentant Jews. As a matter of fact, Christian brotherhood and fellowship simply do not exist apart from the bond of faith in Christ as the only begotten Son of God.

Oddly enough, Modernists and Fundamentalists share another common error: they look for the coming kingdom of Christ *in their hearts*. No wonder they are befuddled in their understanding of the Christian message and its application to world events. In their bewilderment Modernists ignore Bible covenants and prophecies, hoping withal to find Utopia by collaborating with "liberal" left-wing movements. Fundamentalists recognize the prophetic messages of the Bible, but their attempts to fit them into the pattern of history have ended in failure because they apply to the Jews all the covenants which God made with the Houses of David and Joseph.

"Can the blind lead the blind? shall they not both fall in the ditch?" (Luke 6: 39.)

Another changing emphasis is yet to come in the Christian message. Christians must turn to the eternal covenants of the Bible. They are the means of understanding the Christian faith and the world in which we live. They are national in scope. They are neither mystical nor vague. God made them with a nation and a company of nations founded in Abraham. They are not Jewish covenants, for neither Abraham, Isaac, Jacob, Joseph nor Moses were Jews. Israel of the cove-

nants has been forgotten as a national entity. The glorious promises made to Israel — which could be fulfilled only in a nation — have been spiritualized and transferred to the church by men who ought to know the functions of state were never delegated to the church. When we Anglo-Saxons begin to see ourselves as Israel, called in Isaac, then we shall the better fulfill our destiny to bless all the nations of the earth.

But first we must heed the call of Psalm 80:

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread

of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved."

This Psalm seems to be peculiarly our own, written especially to the latter day House of Joseph, the United States and Great Britain, for our admonition in these tempestuous days.

## How Old Is OPA?

The following are excerpts taken from the address of Representative Ralph W. Gwinn of New York as printed in the *Congressional Record* for April, 1946, pages 3896-7. — Ed.

WE HAVE HEARD from time to time that our experience with OPA dates from Leon Henderson, or from 1942.

Emperor Diocletian, in A.D. 301, issued an imperial edict fixing the prices of commodities for the whole Roman Empire. His grandiose scheme was ushered in with a fanfare of benevolent propaganda. In fact, in the preface to the edict, the Roman Emperor shows an insight into the laws of psychological propaganda technique which is as startling as it is up to date.

The edict goes on to explain how the people have become greedy; how exorbitant profits were being made; how monopoly was running wild, and the people, therefore, needed protection from foes within as well as foes without. The only cure was a complete over-all control of food, clothing, wages, and so forth. The list of commodities which the Emperor asked his Chester Bowles of that day, Maximianus, to take control of, reads astonishingly like our own modern OPA list: Farm products, dyes, needles, feathers, filling for upholstery, seeds, wine, oil, meat, poultry, fats, sea food, building timber, wooden posts, finished wagons, agricultural implements, and so on *ad infinitum*.

In order to enforce his imperial law, Diocletian built up a huge bureaucracy to administer his universal price-control system.

The price-control police forces of Diocletian had as their legal weapons severe penalties against any branch of the law. Death was the punishment for those who dared sell above maximum prices. Death also for the buyer who aided and abetted him. Death, too, for those who bought and sold illegal stocks. However, human nature being what it is, these penalties did not affect the general picture, and no bureaucratic machinery or legal apparatus could prevent a complete breakdown of the law of supply and demand with all its economic and social evils.

Economic historians of the Roman Empire find that a situation developed which was as tragic as it was prophetic. Because the scarcity of production was heightened by the interference from price-control laws, prices on consumers' goods in the actual market rose to catastrophic heights. The control system which was put into operation to combat inflation, in this manner actually created inflationary trends which broke the backbone of the economic life of a

great empire. Everywhere the results soon became visible: Building and construction stopped entirely. The arts and sciences fell into decay to such an extent that modern historians immediately can recognize the crudity and sterility of the craftsmanship of this period. Artistic creativeness and inventive skill did no longer thrive on this new atmosphere of economic tyranny.

History goes on to point out that while the economic waste was incredible the trades sank to ever lower levels. Poverty was created among the broad masses, while the merchants and small entrepreneurs were impoverished into bankruptcy. Landowners and manufacturers, who were the hardest hit, lost interest in a system of economic slave control that took away the private inventiveness and enterprise of the human genius.

In the realm of agriculture the situation became so bad that the Emperor found it necessary to order the farmers and the farm laborers controlled by serfdom under state supervision.

To meet this general extremity of national economics, the Emperor, therefore, naturally turned to the device which is as common as it is artificial; namely, of exorbitant taxation. Taxes and surtaxes multiplied in a hopeless effort to fill an ever-empty treasury.

Thus ends the only total price-control system which the history of the Roman Empire records. Diocletian alone, of all the Roman emperors, was foolish enough to attempt it.

The more serious lesson of this Roman price-control experiment is grasped, however, only if one realizes that its long-range effect on the Roman Empire was directly connected with the economic destruction of the greatest empire of ancient history. What had once been a proud and great nation had deteriorated into a mass of people who had lost both the productive initiative and the national self-esteem which make a people strong and healthy. One of the fundamental laws of national defense is that only a nation in which freedom has been preserved under law is able and willing to take up arms in defense of human rights and human dignity.

On the basis of historical evidence, we know that ancient history, throughout the changing centuries, is characterized by a never-ending succession of popular upheavals against tyrannical rules and regulations imposed upon the people from above. This continued strife reveals one of the fundamental themes of human history — a struggle between regimentation and freedom.

# The Fulness of the Ages

By HOWARD B. RAND

**P**ROPHETIC STUDENTS have for many years recognized the Scriptures clearly indicate that at the end of 6,000 years, or a millennium of working days, dating from the fall of Adam, the end of man's suffering and trouble would come. It has also been accepted as a foregone conclusion that the beginning of the seventh thousand-year period would usher in a new order of righteousness.

All this being so, it is necessary that we locate our present position in relation to this great week of 6,000 years if we are to understand the meaning of many things, particularly those periods and the events to transpire during their continuation referred to in the Bible as the *Time of the End*; the *Times of Restitution of all Things*; the *Times of Refreshing* and the *Dispensation of the Fulness of Times*.

Now time in the Bible is measured by lunar, mean and solar years and so there will be three terminal dates for the 6,000 years on each of these respective scales. The terminal of 6,000 lunar years from Adam's fall is 1821-2 A.D. The terminal on mean or sacred time is 1911-2 A.D., and the solar year terminal is 2001 A.D. The present year, 1946 A.D., is 5944-5 years from Adam and 55 years remain of the full 6,000 solar years yet to run, though we are 125 years beyond the terminal of 6,000 lunar years and it is 35 years since the expiration of 6,000 years on sacred or mean time.

## The Time of the End

Daniel declared that at the time of the end "many shall run to and fro [travel], and knowledge shall be increased" (Dan. 12: 4). The epoch of 180 ( $\frac{1}{2}$  of the cycle of 360) years between the lunar and solar terminal dates of 6,000 years is the transitory period during which the knowledge furnished through revelation by invention gave man power undreamed of in past ages.

Up to the last century there was no practical change in man's condition. For millenniums he had been laboring by the sweat of his brow to provide for his needs. During the same years the

fastest mode of travel upon land was by horse and upon the sea in sailing vessels. These conditions prevailed until the beginning of the nineteenth century. August, 1807 A.D., witnessed Robert Fulton's steamship *Clermont* making its voyage on the Hudson River. The first steamboat to cross the Atlantic was the *Rising Sun* built in England, making the transatlantic voyage in 1818 A.D. The principle of electromagnetic induction, upon which the operation of the Dynamo-electric machine is based, was discovered by Michael Faraday in 1831 A.D. Thus 1821-2 A.D., the terminal date of 6,000 lunar years, began a period of invention which enabled men to harness the forces of nature. It also defines the beginning of the Time of the End of which Daniel speaks when an increase in knowledge and travel would take place. In these closing years of the great week of 6,000 solar years, the epoch of 180 years, following the end of 6,000 lunar years, will witness events marking the end of the ages and the ushering in of a new and better order in which righteousness shall prevail under the rule of Jesus Christ, our Lord and King.

## A Day With the Lord

Peter declared:

"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3: 8.)

This utterance of Peter confirms the assumption that there is a 6,000-year week defining the period of human history after Adam was driven out of Paradise, each day of which is 1,000 years in duration.

## Creation Week

The first chapter of Genesis records the events of the creation week, each day of which was an age according to Paul:

"By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appeared." (Heb. 11: 3, *F. F. Trans.*)

Each one of these creation days

ended with marked progress during the years of its duration. At eventide on the last day of the creation week man came into being and lived a sinless life in the Garden of Eden during the 7th, or millennium of rest, at peace with God and His creation.

As this great sabbath of rest came to a close man sinned and was driven from the Garden to begin the great week of labor, sorrow and death.

## The Day of Death

God instructed man in regard to the tree of the knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die." This judgment was literally fulfilled, man having sinned at eventide at the beginning of the new day of 1,000 years. Following the millennial sabbath of rest no man thereafter lived to be a thousand years old. Even Methuselah, the oldest man who ever lived, died at the age of 969 years, one year short of living 1,000 lunar years.

## The First Day: 0-1000

This first day of 1,000 years gave birth to the antediluvian civilization, bringing with it violence and crime. At the end of the first 1,000-year day vast meteoric showers of matter from the inner rings above the firmament occurred, blighting the earth with a curse. Chalk and flint formations may be traced to this cause. Sterility followed these dreadful deposits and the antediluvians received no comfort concerning their work and the toil of their hands until Lamech's prophetic foresight discovered it in the birth of Noah and said:

"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. 5: 29.)

## The Second Day: 1000-2000

In the midst of this day (1656 years from Adam) the Deluge came, after Noah had built the Ark and he and his family were safely inside. The earth was cleansed of the curse for the flood produced new deposits of soil in the great earth upheavals which buried



the flint and chalk formations underneath and restored fertility to the land.

This was also the day when human governments came into being and the foundation of the Euphratean civilization was laid.

### *The Third Day: 2000-3000*

At the beginning of this day Abraham was born (2,083 years from Adam) and in the midst of the day Israel was organized into God's Kingdom at Mount Sinai (2,513 years from Adam). By the end of this day the foundation of the Temple was laid at Jerusalem (2,993 years from Adam) and at its close the Temple was completed, to be dedicated at the beginning of the next day.

### *The Fourth Day: 3000-4000*

The Temple of Jerusalem was dedicated on the first year of this new day (3,000 years from Adam) — the exact center of the great week — and during this day the House of Israel and later the House of Judah were taken into captivity. Israel was carried away to Assyria and Judah to Babylon. By the end of the day Jesus Christ was born (3,996 years after Adam) who came to redeem His people Israel. His birth occurred when 666 years, the number of man, had been multiplied by 6 from Adam. Thus the Son of Man came, who is destined to destroy the evil systems of men, which are marked by this number 666.

### *The Fifth Day: 4000-5000*

The beginning of this day covers the life, ministry, death and resurrection of Jesus Christ, followed by His ascension (4,029 years after Adam). During this day the Christian Church was born and Israel in the Isles received the Gospel and the knowledge of their redemption. By the close of this fifth day the great apostasy had settled upon Christendom and the dark ages had come.

### *The Sixth Day: 5000-6000*

This is the last day of man's probation and before it ends the dispensation of the fulness of the ages will have become a fact as the Lord returns to take over His great authority and rule. This day is to end with the restitution of all things so that when the millennial rest begins perfection will have been established, while sin and trouble will pass away as righteousness is again restored to the earth. Just as man

came into being at the end of the sixth day of creation, so at the end of this sixth day of probation the resurrection will occur and man, who lost the right to immortality because of sin, will receive this gift of God through His son, Jesus Christ.

### *The Seventh Day: 6000-7000*

This is the Millennium of Rest when a new order of creation will come into being and Christ, with those who have received immortality, shall rule a thousand years.

### *Time Periods*

Within the confines of this great week of years the Bible records the beginning and ending of many time periods, all of them important and fraught with momentous happenings in the continued unfolding of the plan of God as the events of each period reveals His dealings with men and nations. Each period has its beginning, climax and ending, but the focal point of all is the grand climax of events destined to occur during the closing scenes of the sixth day of man's probation. We have already pointed out that Daniel designated this as the Time of the End. Paul refers to a specific period in this Time of the End as the Dispensation of the Fulness of Times. This is the period during which God is to bring nations to judgment and destroy all things contrary to the righteousness of His Kingdom. It is the time when God will make His intentions known and will take unto Himself, through His Son, Jesus Christ, the complete administration of world affairs.

Peter refers to events in the same period of time but designates it as the Times of Restitution of all Things. He speaks of all the prophets as stating that in this period the fulfillment of the promise will come that the Kingdom will be established in full perfection.

### *Gentile Nations*

The second day gave birth to the Euphratean civilization and within the framework of this civilization the rule of Nineveh gave way to Babylon which became a great world power by the middle of the fourth day. In a short period of a few years, and all within the bounds of the fourth day, Babylon was overcome by the Medes and Persians and they in turn succumbed to the military might of Greece. The Grecian Empire finally

went down under the impact of the Roman Armies and Imperial Rome became supreme. Imperial Rome had become a great world power as the fourth day closed and continued to be a world power during the life-time and ministry of our Lord. It was not until the middle of the fifth day that Imperial Rome passed away and Papal Rome took its place. Though Pagan Rome passed away, under the authority and power of the Papacy came the revival of the authority of Imperial Rome, but exercised by the Popes as the head of a great ecclesiastical organization with its capital in the Eternal City. Before this day ended Continental Empires came into being as subdivisions of the Roman Empire to continue until the Time of the End in the closing scenes of the sixth day when they in turn gave way to the rise of dictators, the final manifestation of human defiance to God.

### *The Captivities*

While the above changes were taking place within the confines of the nations constituting the Euphratean civilization, just as drastic changes were occurring among the peoples representing the Kingdom of God. Because Israel disobeyed God in refusing to administer their constitution and its perfect laws given to them at Mount Sinai, judgment was pronounced upon the Kingdom people and captivity followed. The duration of judgment was to be 2,520 years. This is the great Seven Times, each time of which is 360 years in length by Biblical chronological reckoning. In the midst of the fourth day (3,284 years from Adam) the House of Israel was carried away into Assyria and the House of Judah (3,416 years from Adam) was taken to Babylon. A remnant of Judah returned to Palestine during this same day and became known as the Nation of the Jews which came to its end in the beginning of the fifth day (4,069 years from Adam) when the Roman armies under Titus destroyed Jerusalem in 70 A.D. This ended an important era for Judah.

### *Living in His Sight*

Israel in Assyrian captivity finally moved north and west from the land of their captors and Hosea is speaking for them when he says:

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After

two days will he revive us: in the third day he will raise us up, and we shall live in his sight." (Hosea 6: 1-2.)

Two days would be 2,000 years and to the middle of the third day would add another 500 years, making a total of 2,500 years which is within twenty years of 2,520, or seven times. This two and a half days from the time the House of Israel was carried away into Assyrian captivity expired at the beginning of the nineteenth century. From 1800 A.D. forward the Anglo-Saxon-Celtic peoples began to live again in God's sight, resulting in their becoming the Great People of the United States and the Company of Nations represented in the family of nations composing the British Empire. These facts of prophecy have become an accomplished reality in these latter days for by 1926 A.D. the nations comprising the British Commonwealth became independent, holden only to the King. Thus the British Empire completely fulfilled the prophecy of becoming a company of nations.

### *Times of the Gentiles*

The cycle of time assigned for Israel to accomplish this growth was during the days following the close of the seven times, or 2,520 years. But this cycle is also the number of years assigned to the Gentiles, which is referred to in the Bible as the Times of the Gentiles. The two periods run nearly concurrently and should have an approximately common terminal. Does history reveal such a terminal? If it does, then that terminal is the designated point for the beginning of the years referred to by Paul as the Dispensation of the Fulness of Times. It is during this time that Gentile rule should end and events transpire to ultimately bring the House of Israel to a knowledge of their identity and responsibility as His Kingdom people.

The Times of the Gentiles began with the reign of Nebuchadnezzar, ending 2,520 years later in 1914 A.D., marked by the beginning of World War I, with the Babylonian Succession of Empires through German aggression making a bid for world domination by force of arms to destroy the growing might of Anglo-Saxon power. That this was the beginning of the end of Gentile rule is evidenced from Jesus' prophecy:

"And Jerusalem shall be trodden down

of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.)

Jerusalem ceased to be trodden down when in 1917 A.D. General Allenby took the city and it came into the possession of its rightful heirs again. The sign given by Jesus was fulfilled and the Times of the Gentiles had ended. But the end was not accomplished at once. It covers a transitory period during which progressive judgment will finally bring Gentile rule in all of its ramifications to an end.

### *Russia, an Asiatic Power*

Babylonian rule is manifested in political, military, economic and religious fields of human endeavor. The political might of Babylon began to pass away as the result of the defeat of the Kaiser in 1918 A.D. while the complete end to both the political and military might followed the defeat of Hitler in 1945 A.D. This was in World War II which, after all, was simply a renewal of the bid for world domination not attained in the first World War, with an Armistice (a cessation of hostilities) in between. Many have not yet awakened to the full significance of the utter defeat of the military and political might of Babylon indicated in the total destruction of Germany's government and military power. Soviet Russia is undertaking to assume the authority and power Germany has relinquished, but Russia is not a part of the Babylonian system. This is made clear in Scriptural references to Gog and the land of Magog (Ezekiel 38 and 39), who are not of the Babylonian Succession of Empires, but are a line of enemy peoples (called the heathen) who are not content to contend for world power alone. They desire the complete annihilation of God's people. Now that the Times of the Gentiles have ended, the nations, which will include most of Asia, are girding for conflict under the leadership of Gog. It is interesting to notice the choice of words when reference is made on the radio and in the press and news magazines to Soviet power. In *Time* for May 13, 1946 Walter Lippmann is quoted as saying:

"The German problem as seen in Moscow and in London is, fundamentally, whether in the event of war the Germans are to be used by the Russians or by the Western powers."

Commentators and writers, consciously or otherwise, apparently do

not reckon Russia as of the west but rather an eastern or Asiatic power. Now the Roman Empire was not Asiatic and when Rome was at the zenith of its power and authority it did not include domination over what is now Russian territory. True to the facts of history we do not today call Russia a western power and thus she is not a part of symbolic Babylon.

The very fact that Russia is so active today is in itself evidence that the might of Babylonian military power has been broken. Though the Soviets aspire to world rulership God has decreed that following the decline and fall of Babylon world rulership would not fall into Asiatic hands but rather be given to His people Israel. The Soviet Union is doing what Esdras declared they would try to do, i.e., emulate Babylon and try to walk in the footsteps of the nations which formerly dominated Europe. But woe is pronounced upon Russia for her evil aspirations:

"And thou Asia, that art partaker in the beauty of Babylon, and in the glory of her person: woe unto thee, thou wretch, because thou hast made thyself like unto her." (II Esdras 15: 46-47.)

This is hardly a picture of a successful venture on the part of the Soviets; rather it indicates swift and certain judgment as a result of their undertaking to assume the authority and power lost by Babylon (see Ezekiel 38 and 39 for details of that judgment).

### *Fulness of Times*

The Time of the End to which Daniel refers has thus been marked by events of tremendous importance indicating the age is coming to a close as the end of the sixth day is at hand. 1914 A.D. began a period of judgment and was also the beginning of the Dispensation of the Fulness of Times spoken of by Paul:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1: 9-10.)

Ferrar Fenton renders this:

"Making known to us the mystery of His intention, with His decision which He had determined with Himself to administer at the completion of the periods, when every thing was to be centred again in the Mes-

siah, both upon the heavens and upon the earth: in Him."

In a study of the events of the Great Week of Years and of the many time cycles of history we find that none of these periods are complete in themselves but each is an integral part of the whole, while their respective endings foreshadowed the beginning of a new era which in turn, coming to its fulness, would be followed by another cycle, or period of time. All of them together point to the ultimate consummation, or completion of the ages, when in the Dispensation of the Fulness of Times His Kingdom will be established in its perfection and Christ, Himself, will take over His great authority and all power will be centered in Him.

### *Meaning of Dispensation*

A dispensation is the *act of dispensing* or dealing out something. The "fulness of times" is the chronological period during which God is to bring His plans to fruition. Judgment will be dealt out and restitution and refreshing will follow, transpiring during defined prophetic cycles of time which are stepping stones toward the accomplishment of the ultimate purpose.

Also, the period named by Paul as the Dispensation of the Fulness of Times encompasses the two periods to which Peter refers as the Times of Refreshing and the Times of Restitution of all Things when he declared:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19-20.)

Briefly, this period began with judgment and as the system of Babylon passes under the pressure of final judgment, the time for the restitution of Kingdom administration becomes apparent. But it is also the time when Jesus Christ is to return for:

"The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for

ever. The zeal of the Lord of Hosts will perform this." (Isa. 9: 6-7.)

Then come the Times of Refreshing when before the presence of the Lord violence and militant evil will pass away for:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.)

### *Great Pyramid Chronology*

Turning from Scriptural and historical evidence to that furnished by the Great Pyramid, we find that the chronology contained in the passage system of this monument supports the contention that in these years of ours the time is fulfilled.\* Here the consummation of the ages is indicated as beginning in 1909 A.D. to be completed by 1953 A.D. This forty-four years is highly marked by many prophetic and chronological times converging upon this Pyramidal time period. It is also the period during which the Dispensation of the Fulness of Times would begin and be completed, for 1914 A.D. saw the beginning of intensified judgment. The Great Pyramid indicates an increase in the intensification of judgment between 1941 A.D. and 1948 A.D., while by 1953 A.D. the new social order will have become manifest to all.

### *Days of Noah*

There is another equally as interesting parallel that further contributes to the importance of these years. This is furnished in the remarks of Jesus:

"But as the days of Noe [Noah] were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe [Noah] entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Noah received warning of the coming Deluge 120 years before it occurred and at the end of the 120 years was given seven days of specific instruction to enter the ark. Now 120 is  $\frac{1}{5}$  of a time (360) and computing from the end of 6,000 lunar years in 1821 A.D., the beginning of the Time of the End, the 120 years of warning expired in 1941 A.D., just 30 years after the end of the 6,000-year period on sacred or

\* See "The Challenge of the Great Pyramid," 50 cents postpaid. Destiny Publishers, Haverhill, Mass.

mean time. This was 1911 A.D. when mass production was perfected and it was also the year of the beginning of the second Balkan war which made the war of 1914 A.D. inevitable. Coinciding with the seven days of specific instruction to Noah are the seven years (a week of years) from 1941 A.D. to 1948 A.D.

It is certain that the seven days Noah spent at the close of the 120-year period, during which he made final preparations to embark on the ark, were of tremendous significance to him and his family though the people of the antediluvian world at large were totally unaware of their importance. But at the end of the seven days the inhabitants of the world were overwhelmed in a disaster that engulfed the then existing civilization, leaving only Noah and his family to repeople the earth after the Deluge.

### *Economic Collapses*

What may we expect to transpire in the remaining years of this period of consummation? Already it has been pointed out in the article "A Threefold Judgment," DESTINY for June, 1946 that the economic and religious systems of Babylon must come to judgment and pass away just as judgment has come upon its political and military structure. Already men, who are aware of what is taking place on the economic front, are concerned over the disastrous consequences which will be inevitable unless some formula is found soon to avert impending judgment. But judgment is definitely destined for the economic system of Babylon and is timed to occur in accordance with the account given in the 18th chapter of Revelation and in step with the events Paul declares are associated with the fulness of times. John declares the plagues would come upon the Babylonian system of economics in one day.

### *A Prophetic Day*

The reference to one day is interesting as it denotes the prophetic day of 360 years in duration, which is also a time. In one day death, mourning and famine! For well over two thousand years the system of Babylonian economics, with its standard of gold, functioned in the world with moderate fluctuations and changes. Then came the Elizabethan period and our modern civilization began to develop. It was at this stage of history that John saw a mighty Angel come down from



heaven, clothed with a cloud and in his hand a little book opened. This Angel declared there would be "time no longer," or as it has also been translated *one more time*. Thus, dating from the Elizabethan period, one more time (360 years) should bring the completion of the mysteries of God in accordance with the Angel's pronouncement.

### ***The Economic Outlook***

The two most important dates in the Elizabethan era had to do with the Reformation and the destruction of the Spanish Armada (See Study in Revelation,\* chapter 9). These dates were 1558 A.D. and 1588 A.D., with one more time giving the dates 1918 A.D. and 1948 A.D. Here again is evidence that marks these important years as the time when the mysteries of God will be completed. This is in harmony with the evidence which establishes the period of the fulness of times.

During this prophetic day of 360 years the modern banking system came into being and the collection of interest was legalized and made an integral part of the economic system. Gambling counters were also installed and food, clothing and other necessities, as well as luxuries, became the stock in trade of those who "played the market." Great vested interests came into being, and what men thought to be the evidence of real progress and prosperity John saw as contributing factors in the coming destruction of the entire system. It is certain the events in this 30-year period (1918-1948), which is  $\frac{1}{12}$ th of the cycle of 360, will bring to fruition the judgment upon our present economic structure.

In an editorial entitled "The Economic Outlook," DESTINY for September, 1945, the chronology of the three successive stages in the destruction of our present economy was presented. Each stage is 2,520 days in duration and the three cover a period of 21 years:

"*Judgment began* with the Wall Street crash of 1929 and ended 2,520 days later with the French financial crisis of 1936. The bi-sectional date of this period was 1933 which brought into office the New Deal program and our bank holiday.

"*Destruction of wealth and cessation of trade* began with the Spanish insurrection and became acute with World War II. It commenced with the events of the week of September 16-26, 1936, marked by the

\*\$3.50 postpaid, Destiny Publishers, Haverhill, Mass.

French financial crisis, the fall of the franc and the financial treaty of peace. This period reached its climax 2,520 days later: August 11-21, 1943 — the week of the Quebec Conference. During the bi-sectional period (February 29 to March 9, 1940) the British, French and U. S. A. economic discussions occurred and America declared a new world economic policy.

"*Collapse of the system itself* is apparently scheduled prophetically for the next period of 2,520 days beginning August 11-21, 1943 and ending July 5-15, 1950. The bi-sectional ten-day period is January 22 to February 1, 1947."

### ***End of Tarrying Period***

All this is rapidly leading to the complete overthrow of the entire system of Babylonian activity that the way may be opened for the restitution of Kingdom administration. This is to become a reality during the life-time of the generation which saw the taking of Jerusalem. Civilization today is at the end of the ages and we are the generation witnessing the most stupendous events the world has ever seen. Yet men are as blind today to the sig-

nificance of the times in which we are living as the men of Noah's time were to the significance of what was transpiring around them.

A true picture of present world conditions is succinctly set forth prophetically in the book of Baruch:

"For that time shall arise which bringeth affliction; for it shall come and pass by with quick vehemence, and it shall be turbulent, coming in the heat of indignation. And it shall come to pass in those days that all the inhabitants of the earth will be moved one against another, because they know not that My judgment hath drawn nigh . . . And it shall come to pass at the self-same time, that a change of times shall manifestly appear to every man." (Baruch 48: 29-38.)

Baruch also tells us that at that time "the judge will come and will not tarry." But this coming is to be in the Times of Refreshing within the Dispensation of the Fulness of Times and all the evidence of prophecy, history and chronology point to these days in which we are living as the period designated.

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By JACK FINEGAN

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# Annuit Cœptis

By REV. J. H. ALLEN

TODAY we little regard the full import of the national recognition of our divinely given prosperity by the symbolical acknowledgments on our national arms. The prophet Isaiah, speaking in behalf of the Lord, reminded Israel of God's care for them in the following statement:

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known [recognized or discerned] me." (Isaiah 45: 5.)

The word *girded* means to compass with controlling bounds. So with this affirmation by the Lord concerning Israel in the "isles of the sea," from whence this nation sprang, we may rest assured that His controlling hand was laid upon our nation's leaders in the choice of our national ensigns, whose sole purpose is to herald forth to the other nations of the world, who and what we are. Their choice was a subject of grave importance at the time of their selection and demanded the most careful consideration and matured judgment of our nation's wisest men.

The question of the national heraldry of Israel is one that has from the beginning engaged the attention, will and imperative counsel of the Lord. Hence, the command:

"Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house." (Num. 2: 2.)

This command reveals the fact that each tribal house had a significant and distinctive standard or ensign. Our nation is not only using the family ensign of the House of Joseph, but also a large per cent of those belonging to the House of Israel, of which the two sons of Joseph, Ephraim and Manasseh, are the legal inheritors, and on whose armorial bearings we would most naturally expect to find Israel's ensigns. The finding of these will most naturally enable us to determine the origin of the nation or nations upon whose escutcheon they appear. This is the declared purpose of nationally established standards or ensigns, as given by the spirit of the Holy One of Israel in the following:

"Declare ye among the nations, and publish and set up a standard; publish, and conceal not." (Jer. 30: 2.)

In order not to conceal but to publish its identity, each tribe, in its exodus out of Egypt and its subsequent march through the wilderness, was assigned a special camp standard, of which there were four, by which each must also pitch its tent. Therefore, a careful examination of the heraldry of the United States may prove of great value in settling a question that has long perplexed the ethnologists of our race. Some declare there is no such race as that of the Anglo-Saxons; others affirm that we are of Shemitic origin but reject all Biblical evidence; while still others declare that we are of Aryan stock. Thus the pros and cons fight merrily on, all the while neglecting their best source of factual information, the Bible.

Looking into the Word of God, we find the Sacred Record declares that the word of the Lord came to Abraham saying, "Fear not, Abram: I am thy shield" (Gen. 15: 11).

Concerning the posterity of Abraham it is also written:

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help." (Deut. 33: 29.)

David also, the great King of Israel, cried out to Almighty God:

"O Lord God of hosts, the God of Israel, awake to visit all the heathen . . . scatter them by thy power; and bring them down O Lord our shield." (Ps. 59: 5-11.)

The shield is one of the most prominent emblems on our great national seal. It is placed protectingly over the breast and vitals of the eagle and is absolutely bare of all else except the thirteen paleways which are banded together across the top. This signifies thirteen joined together in one — *one nation out of many* nations — and, with its distinctive mark of thirteen, harks back to Manasseh, the thirteenth tribal son of Jacob-Israel, son of Isaac, son of Abraham. This is the only race, as a race; the only people, as a people; the only nation, as a nation to whom

the Lord God of their fathers said, "I am thy shield." Both the shield and the thirteen belong to the national armorial bearings of the United States of America.

The Creator of heaven and earth has neither designated Himself as the God of this world nor the God of the Gentiles, but always and specifically the God of Israel. To them He is always "the God of thy fathers," "The God of Abraham, Isaac, and Jacob." Consequently, Israel is the only nation on earth which has a *national* God. It is also a fact that Israel is the only nation which has ever been called upon *as a nation* to trust in the Lord:

"O Israel, trust thou in the Lord: he is their help and their shield." (Ps. 115: 9.)

When the Congress of the United States adopted by statutory law the shield and the motto "In God We Trust," together with each feature on our escutcheon and the dies of the coinage of our mints, they wrought far better than they knew. This national armorial motto stamped on our gold and silver, our nation's only international medium of exchange, sent to the commercial marts of the world, provides a means for the national heralding of a national trust in the God of our fathers, who is specifically the nation Israel's God, their shield and help.

This brings us to another of the thirteen features on our great national seal of the United States of America: namely, *Annuit Cœptis* (He [God] hath prospered our undertakings). Connected with this motto are three other symbolic features with which we must deal in order to understand its full significance in relation to Manasseh, the thirteenth tribe of Israel; by adoption the thirteenth son of Israel, though by birth the first-born of Joseph, Jacob-Israel's son. He and his posterity, together with Ephraim, his brother, and his posterity are the birth-right holders and national representatives of the House of Joseph (Gen. 48). Hence all historic facts concerning Joseph, together with the promises and prophecies relative to his posterity, must find their fulfillment, be enjoyed

and reflected by the brood of his sons, Manasseh and Ephraim.

Consequently, a most potent evidence that the United States is the national and racial posterity of Manasseh, and member of the House of Joseph, lies in the fact that our nation has engraved on its national escutcheon, "He hath prospered our undertakings."

There are several other facts to which we may call attention. First, associated with this motto, on the reverse side of our Coat of Arms, which is the great official seal of this nation, there is, poised in the zenith, the all-seeing eye in a triangle surrounded with the radiating glory. The all-seeing eye has ever been the recognized symbol of Almighty God. Concerning Israel the Lord has said, "I will set mine eyes upon them for good" (Jer. 24: 6). It is further written:

"The Lord's portion is his people; Jacob [Israel] is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye." (Deut. 32: 9-10.)

In placing the all-seeing eye on the crest of our national arms, the United States of America is laying claim, wittingly or unwittingly, to a distinctively Israelitish symbol which was adopted in the peaceful, prosperous, and glorious reign of King Solomon, son of David, son of Judah, son of Israel: and was in use, so antiquarians claim, at the time of the building of the first temple to Jehovah on Mt. Moriah.\* This is the site where Abraham offered up Isaac, where King David encountered the Angel of the Lord, built an altar and saved Jerusalem.

The specific glory of God, as revealed in His Word, is two-fold, *i.e.*, the personal, outshining, radiating glory of God Himself and the glory of His people which He puts on as "Israel my glory" (Isa. 46: 13). It is Israel of this Gospel Dispensation, who are Israel dwelling in "the isles of the sea" of Isaiah's prophecy and Israel, the Great People, to whom he says:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the

\* Actually the symbol of the all-seeing eye originated with the building of the Great Pyramid of Gizeh.

Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah 60: 1-3.)

This is the glory of the gospel of grace, of redemption, of the Christ, the Messiah, whom, according to Isaiah's prophecy, Israel was to, and did receive.

It is also further written in regard to the glory of God:

"And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." (Ex. 16: 10.)

It is a most remarkable fact that there are two specific glory features on our nation's arms. One is on the obverse and the other on the reverse side of the Seal and they are two-fold in their symbolism. The former causes one's thought to revert to the historic past of the chosen people of God, and the latter is a prophetic forecast not only for this great nation, but for her brother nations also.

In what is defined as the crest of our coat of arms and seal there is a cloud with the glory breaking through. The Bible states: "The glory of the Lord appeared in the cloud" (Ex. 16: 10). It was just such an appearance as that of the glory breaking through a cloud which Israel beheld in the following:

"And the glory of the Lord abode upon mount Sinai, and the cloud covered it. . . . And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." (Ex. 24: 16-17.)

Therefore, it is an indisputable fact that in choosing the glory-cloud as a part of the national crest the United States of America has chosen that emblem which is symbolic of the children of Israel being led out of Egypt and through their forty years of wandering in the wilderness. In doing this, they have unwittingly obeyed a national injunction given to the ten-tribed kingdom of Israel when the Lord cast them out of their land; namely, "Set ye up waymarks." The meaning of the Hebrew word herein translated *waymarks* is a conspicuous, monumental, guiding-pillar, sign or waymark. And that glory-radiating cloud is placed on the most conspicuous, monumental ensign possible to any nation — on the crest of her national seal, her heraldic coat of arms! The glory-cloud forms only a part of the crest of our national

arms and the statute defining the entire crest reads as follows:

"For the Crest. Over the head of the eagle, which appears above the escutcheon, a glory or, breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation, argent, on an azure field."

When Joseph dreamed his memorable dream he saw a heavenly constellation of just thirteen heavenly bodies, the sun, the moon, and eleven stars. These thirteen celestial bodies represented his father, his mother and his eleven brethren. Neither Joseph nor his tribal representative, Manasseh, can get away from that significant *thirteen*. Neither can the United States ever lower that conspicuous monumental ensign of thirteen stars surrounded by the glory-cloud.

When, however, we look at the glory radiating from the all-seeing eye in the pyramidal triangle, we find that it is unaccompanied by a concealing cloud, which helps to accentuate the fact of the revealed God, whose present, dispensational name is triune, and that it is He, and He alone, to whom our God-fearing Continental fathers wished to give credit for prospering their national undertakings. This is the God of Israel, our shield and help, who dwelt in the glory-cloud, who prospered our father Joseph in all that he did, who still keeps Israel as the "apple of his eye," who still sets his eye upon us for good. It is He who, symbolized by the triangle, is now revealed by the dispensational triune name of Father, Son and Holy Ghost. He has indeed prospered the undertakings of Manasseh, son of Joseph, who has now developed into the divinely promised great people of the United States of America, brother nation of Ephraim-England, the divinely promised commonwealth of nations. They are the exclusive holders of the national birthright of Israel and together comprise the House of Joseph. The chief identifying features are the promised multiplicity of seed, the goodwill of Him who dwelt in the burning bush, the abiding strength of his "arms" and "bow," the help of the God of their fathers enabling them to be victorious in times of war. It is these holders of the national birthright who are today proposing to feed the rest of the world, because of the blessings of the life-giving rain and dews of heaven in the production of surplus foodstuffs



with which to do it. They can do so because they are the joint possessors today of every prophetic promise and temporal blessing forecasted both by Jacob-Israel and by Moses:

"Joseph is a fruitful bough, even a fruitful bough by a wall; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. . . . Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under. . . ." (Gen. 49: 22-25.)

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fulness thereof, and for

the good will of him that dwelt in the bush. . . . His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 13-17.)

When Jacob made his dying prophecy concerning Joseph he referred, among other things, to the strength of his bow and that "the arms of his hands were made strong" by God. His bow means his fighting strength, while the arms of his hands means his munitions of war, which were the bow and arrow in England's early history, another identifying mark. His arms, which pull back the thong of that bow, were to be made strong by the God of his fathers, so as to pull it to its highest possible tension that the arrows might fly with great force to do their work of destruction on the enemy. Also, in the Psalms the bow and arrows are associated with the house of Joseph: "The

children of Ephraim, being armed, and carrying bows." (Ps. 78: 9.) David also exclaims:

"Thou art the God that doest wonders. . . . Thou hast with thine arms redeemed thy people, the sons of Jacob and Joseph. . . . thine arrows also went abroad." (Ps. 77.)

This same nation, which has been so marvelously blessed both in peace and in war, also has the lion and the unicorn (wild ox) for ensigns. Our nation has the spread eagle and the arrows among its ensigns and has particularly used the eagle as a war emblem. These national marks amply serve to locate Israel in "the islands of the sea" and the nation with the eagle and the arrows who came out of the nation dwelling there.

There is no stronger mark of identification than the heraldry of a people and the heraldry of the Anglo-Saxon-Celtic peoples is adduced as positive proof of their Israelitish origin.

## The Queen of Heaven

THE worship of the Queen of Heaven, so strongly condemned by Jeremiah, probably denoting moon worship, seems to be the oldest known of all religions. Not only do we find indications of it in the earliest Assyrian records, but also in Accadian accounts. Mention is made of it in the book of Job and in Genesis it is identified with that of Ashtoroth, in the name of the city of Ashtoroth-Karnaim (the two horned), where Kudur-Lagumer (Chedorlaomer) smote the gigantic Rephaim, and which was afterwards the chief city and residence of Og, King of Bashan.

The Rephaim were akin to the Nephilim (Gen. 6: 4), who were said to have been "from everlasting (me-olam) men of renown." We find evidence of moon worship in the name of Naram-Sin and in the Chaldean temple of Mullil of Nippur, the remains of which were found 22 feet beneath the site of the temple of Sargon I and Naram-Sin. Ashtoroth was identified by the Phoenicians with the Juno of the Romans, and is probably the same as Ishtar and Astarte. Her worship was introduced by Jezebel among ten-tribed Israel, and its importance may be judged from the fact that no less than 400 priests were appointed for her service. Its rites are said to have been filthy in the extreme.

Her temple at Aphek in Lebanon was a horrible sink of

the most bestial lewdness. Jeremiah imputes the ruin of Judah to this worship:

"Was it not the incense you burnt in the cities of Judah and in the streets of Jerusalem . . . remembered by the Ever-living . . . until He was not able to bear your wicked ways on account of the abominations that you practiced; therefore your country has become a heap of ashes, and a desolation . . . and without inhabitants, as it now is! Because of that burning of incense to the Queen of Heaven." (Jer. 44: 21-23.)

Dr. Sami Gabra, a coptic archeologist has just discovered letters written more than 2,400 years ago in a tall stone jar, the writings of which further corroborate the text of the Bible, according to a news dispatch dated Cairo, Egypt, April 13, 1946. Each of the letters begins with religious invocations to the pagan deities at the temple of Nebu at Asswan in upper Egypt and to "Malekat Shemin," the "Queen of Heaven" mentioned by Jeremiah (Jer. 44: 15, 16 & 17). Here is archeological confirmation that Jeremiah's condemnation of those who carried him to Egypt for worshipping these heathen gods is true.

This worship was probably the chief cause of the decadence and final extinction of several great nations, as it was most certainly that of the Seven Nations of Canaan.

# The Message to the House of David

By HOWARD B. RAND

**Z**EDEKIAH, King of Judah, sent priests to Jeremiah asking him to inquire of the Lord concerning Nebuchadnezzar, King of Babylon, for he was making war against him. The King in his message to the prophet suggested that perhaps the Lord would work a miracle as He had often done and thereby force the King of Babylon to retreat.

This message came to Jeremiah just after his release from prison and at the very commencement of the war which was to end in the captivity of the House of Judah. The siege of Jerusalem had not yet begun but it was evident that the armies of Babylon were moving toward Palestine and Zedekiah was very much disturbed. His inquiry indicated that Jeremiah, though disliked and hated by many, was recognized as the prophet of the Lord. Also, the King was fully aware that God had delivered His people from disaster many times in the past and he hoped that He would do so again. Jeremiah's past warnings of coming disaster had not been taken seriously. The King, priests, princes and people had refused to turn from their evil ways and the trouble which he had predicted would come upon them from the north was now at hand — Nebuchadnezzar's armies were descending to besiege Jerusalem. The prophet's messages and warnings were being vindicated and the King requested Jeremiah to inquire of the Lord and secure His help in turning the armies of Babylon back. Jeremiah had pleaded and suffered at the hands of his people for nearly forty years and now that trouble was coming they turned to him to intercede with God in their behalf. Solomon's words of wisdom come to mind:

"But ye have set at nought all my counsel, and would none of my reproof. . . . When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. Then shall they call upon me, but I will

not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1: 25-31.)

The end of the Kingdom of Judah was at hand and so Jeremiah replied to the King's message:

"Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city." (Jer. 21: 4.)

Judah was to become impotent and her weapons useless, compelling her armies to retreat into the city. There the Lord declared:

"I myself will fight against you with outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of great pestilence." (Jer. 21: 5-6.)

Turning his attention to the House of David, Jeremiah continued with the message of the Lord:

"And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people and such as are left in this city from pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy." (Jer. 21: 7.)

As will be shown later, Zedekiah was carried away into Babylon where he died. Jeremiah was then instructed to tell the people that God had set two ways before them:

"Thus saith the Lord; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and

by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him a prey. For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire." (Jer. 21: 8-10.)

Thus Jeremiah counseled the people to surrender to the King of Babylon, and in so doing save their lives, for the city would be destroyed. The prophet called upon the House of David to keep judgment and do righteously and deliver men from oppression. The administration of the law was stressed that no wrong be done to the stranger, the fatherless or the widow and that innocent blood be not shed. This message was not only addressed to the King of Judah who was sitting upon the Throne of David in the time of Jeremiah, but it had a far wider application. It was an admonition to the House of David throughout the ages to recognize the law and the need of keeping judgment in righteousness wherever that House ruled over His people.

Judgment had overtaken Jerusalem and Judea as well as the House of David because of oppression and violence and Jeremiah prophesied as one consequence of the coming destruction of the city:

"And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them." (Jer. 22: 8-9.)

This prophecy was literally fulfilled for down the ages the continued desolation of Jerusalem has been recognized as the result of both Israel and Judah having forsaken the Covenant when they turned away from God to worship idols. Neither atheists nor agnostics can deny this fact; one among many others which substantiates the

truth of Scripture by the fulfillment of the prophetic predictions of its prophets.

LET us pause here and review the contemporary history of those times and the events which ultimately led to the desolation of Jerusalem and sent the House of Judah into captivity. These historical facts are taken from the Bible, from Josephus and from the outline of those historical events as given by Professor C. A. L. Totten.

Jeremiah was born during the 40th year of Manasseh's reign. Intoxicated by power and poisoned by Phoenician and Babylonian flattery and idolatry, the early manhood of Manasseh was stained by cruelty of the worst kind, during which prophets (among them Isaiah) and saintly men and women were massacred. His first twenty-one years of misrule were followed by his sudden conversion while temporarily a prisoner of war. Following his release he instituted a final thirty-four years of wise and pious government, but of them we have little record.

Nearly nineteen of those quiet years had already passed when Jeremiah was born. Many of the prophet's near relatives were not only in the service of the King but were allied by blood and marriage to the royal family. Among these we find Shallum, the uncle of Jeremiah, whose son, Hanameel, was about the prophet's age. Ahikam, who afterwards became prime minister, was also a relative and a great champion of Jeremiah and his family. Neriah, another relative, must have been somewhat older, as his sons Baruch and Seraiah later became pupils of Jeremiah.

According to a Rabbinical tradition quoted by Plumptre, the whole of this family circle, including the most prominent courtiers of Josiah, were lineally descended from Rahab (Joshua 6: 17), and were therefore closely related to the princes of the House of David.

There is every reason to believe that Hilkiah, who was Josiah's High Priest, and Jeremiah of Libnah, are identical with Hilkiah, the Priest, and Jeremiah of Anathoth. Both Libnah and Anathoth (I Chron. 6: 57-60) are listed among the thirteen cities assigned to Eleazer's house of Priests and Levites, and Shallum, the father of Hilkiah, appears to have inherited property in each locality. For a while Hilkiah dwelt at Anathoth where lay the paternal inheritance but upon the death

of his father, Shallum, he seems to have moved to Libnah, relinquishing Anathoth to his elder brother Shallum.

This was evidently after Jeremiah's birth which occurred at Anathoth during the elder Shallum's High Priesthood, and while Hilkiah himself was only an ordinary priest. It seems to have antedated Jeremiah's marriage and the birth of his daughter Hamutal (II Kings 23: 31) who eventually became the second wife and Queen consort of Josiah.

Many years later, and for lack of heirs, Hanameel, the son of Shallum, Jeremiah's uncle, offered Anathoth to the prophet. Jeremiah purchased it and became the owner of both properties in his own right (Jer. 32: 7).

Jeremiah married a Levite maiden of Libnah, the city to which his parents had moved upon the death of Shallum, and he became the father of Hamutal. This daughter seems to have been the prophet's only child; at least she is the only one of whom we have any record.

Manasseh died when Jeremiah was fifteen years old and Ammon, the father of Josiah, came to the throne. He ruled for a very brief period and the young king's excesses duplicated the worst days of Manasseh. Because of his unreasonable cruelty he was killed by his own servants.

Josiah ascended the throne at the age of eight and under wise tutors he was carefully trained in the path of virtue and righteousness. At the age of thirteen he married Zebudah, the daughter of Pedaiah of Rumah. She gave birth to a son, the unfortunate Jehoiaikim (II Kings 23: 36).

Following Josiah's second marriage, when Hamutal became his wife, the King began his reformation, purging Jerusalem of the high places and groves and destroying the idolatrous images (II Chron. 34: 3-7).

Jeremiah was commissioned in the thirteenth year of Josiah's reign (3377 A.M. or 619 B.C.). This same year Nabopolassar, father of Nebuchadnezzar, revolted from Assyria and ascended the throne of Babylon. Five years later Hilkiah discovered a cabinet among the treasure chests in the Temple as Josiah was carrying on the good work of restoring the House of God in Jerusalem. When this chest was opened it was found to contain a complete copy of the law, with the five books of Moses, the only copy that had

escaped destruction. This was passed on to the King who gathered his cabinet together and made inquiry of the Lord concerning the fate of the nation. The Prophetess Huldah foretold the approaching downfall of the nation, but assured the king it would not occur in his reign.

A solemn assembly was called of the people and the words of the law were read. The King renewed his oath upon the ancient Coronation Stone of Bethel\* (II Chron. 34: 29-33; II Kings 23: 1-3), *as the manner was* in the coronation of Joash and all his fathers. Among those who came to this assembly was Jeremiah who evidently listened with a great heart hunger, greedily devouring every word. Speaking afterward to the Lord of this meeting he exclaimed:

"Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of Hosts." (Jer. 15: 16.)

This great discovery was followed by the crowning act of the restoration of the worship of God, the calling of the people to one of the most famous Passovers ever celebrated (II Chron. 35: 1-19). Josiah spared no effort to make his work of restoration complete. He even employed detectives to ferret out all who worked any abominations in the land of Judah (II Kings 23: 24) and succeeded in putting down all open opposition to Jehovah, the God of Israel.

Hamutal, his second wife, gave birth to two sons, Jehoahaz (II Kings 23: 31) and the famous Zedekiah who became the last monarch of the line of David to rule in Jerusalem. A few years later Jehoiaichin, probably the only son of Jehoiaikim, was born and thus the *legal* claim to the sceptre remaining in the hand of Zeludah's branch of Josiah's family seemed to be assured.

During the quiet years following Zedekiah's birth Palestine seemed to have fully recovered her vitality and strength but, after all, the reformation was only an enforced one. The sins of Judah broke out afresh as soon as the personal influence of Josiah was withdrawn. The fierceness of God's anger continued unappeased because of the hidden sins in secret places to which Jeremiah alludes again and again.

The penalty for the sins of Manasseh and his contemporaries obeyed a uni-

\* See "The Stone of History," DESTINY for July 1944.



versal law, and in due time was literally "visited upon the third and fourth generation" — upon Jehoiakim and Jehoiachin his son, and upon Zedekiah and his sons.

The reign of Josiah had attained a measure of normalcy and would have continued longer in such a course had he not made a fatal mistake in policy. It was in the latter part of his thirty-first year as King that Pharaoh-nechoh came up against the King of Babylon, with whom Josiah formed an offensive and defensive alliance. In spite of Pharaoh's disavowal of any hostile intent against Judah, Josiah espoused the side of Nabopolassar, the new King of Assyria. Probably one of the causes of this alliance was the unwarranted invasion of neutral territory by the Egyptians whose armies skirted the western borders of Palestine. Josiah's army shared in his resentment and so the King went out to meet the Egyptians at Megiddo with the intention of cutting off their retreat but unwisely failed to wait for a junction with the troops of Babylon.

It was a short and decisive battle wherein Josiah was fatally wounded and died in his chariot on the return to Jerusalem. All Jerusalem mourned because of his sudden death while it is recorded that Jeremiah lamented for Josiah, his own son-in-law (II Chron. 35: 25).

In the confusion incident upon Josiah's sudden death Jeremiah might have influenced the people to place Jehoahaz, Josiah's eldest son by Hamutal, upon the throne instead of his half-brother Eliakim. Jehoahaz was not worthy, however, for he did evil in the sight of the Lord. His downfall was no doubt brought about by the faction opposed to him and in favor of Eliakim, who turned to Egypt for assistance.

Pharaoh-nechoh, diverted from his original intention of seeking battle with the Babylonians, turned aside to besiege Jerusalem. The city fell without resistance and Jehoahaz surrendered to Pharaoh. Nechoh thereupon made Eliakim, the son of Queen Zebudah, King of Judah instead of his half-brother and changed his name to Jehoiakim. He laid a heavy tribute upon the land and departed for Egypt carrying Jehoahaz with him as a captive. It appears that Jehoahaz died in Egypt without any posterity while Jehoiakim ruled for the next three years, sending annual tribute to Pharaoh-nechoh.

Queen Hamutal withdrew from public life, returning to Libnah where she seems to have devoted her attention to Mattaniah (Zedekiah) her son. Jeremiah spent most of his time in Jerusalem where his labors as a prophet were daily increasing in magnitude. It appears that Jeremiah's own wife had died and he was contemplating a second marriage with some one in Jerusalem which God forbade (Jer. 16: 1-2).

The Egyptian king returned to the land of Judah no more for the Babylonian Empire had reached its full development and Nebuchadnezzar, the son of Nabopolassar, having destroyed Nechoh and his power at Carchemish, invaded Palestine with a powerful army, and at last acquired all of the territory that by previous conquest had belonged to Pharaoh-nechoh, "even from the river of Egypt to the river Euphrates" (II Kings 24: 7).

Nebuchadnezzar next directed his attention to the troublesome city of Jerusalem and soon brought it into subjection. Jehoiakim was at this time bound in chains and was at the point of being carried away to Babylon when he purchased his release with money and a promise to pay yearly tribute to Babylon. Nebuchadnezzar accepted his promises and carried away to Babylon part of the vessels in the House of the Lord and some of the King's sons and of the princes of the land, who according to previous prophecy (Isa. 39: 7) became eunuchs in his palace. Among these were Daniel and his companions.

Jehoiakim for the next three years faithfully paid tribute to Nebuchadnezzar but upon hearing that the King of Babylon had made an expedition against the Egyptians he rebelled against him. During the next four years Babylon was too much occupied in other localities to bother with Judah but finally Nebuchadnezzar returned to Palestine and Josephus tells us:

"Slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls without burial."

A single son of Jehoiakim remained, Jehoiachin, whom Nebuchadnezzar, prior to his departure, placed upon his father's throne. Taking three thousand of the surviving principal persons, among whom was the prophet Ezekiel, he set out for home, but before leaving

Palestine he repented of his selection. Josephus says:

"But a terror seized on the king of Babylon who had given the kingdom to Jehoiachin, and that immediately, for he was afraid that he would bear him a grudge, because he slew his father, and thereupon should make the country rebel."

Therefore, Jehoiachin, also known as Jeconiah and Coniah, reigned but three months and ten days when another Babylonian army under Nebuzaradan as Captain of the hosts returned to Jerusalem, recaptured it and, continuing his devastations, carried away the King and his house, ten thousand captives and all the craftsmen and smiths, none left behind but the poorest of the people (II Kings 24: 10-11).

But Jerusalem still had eleven more years of grace. Thus it happened that before Nebuzaradan left for Babylon with his spoils and captives, Nebuchadnezzar joined him in Palestine and sent to Libnah for Hamutal and her son. He then made Mattaniah, the last remaining son of Josiah and the uncle of Jehoiachin (Coniah) the tributary king of Judah and changed his name to Zedekiah. According to Josephus, Nebuchadnezzar:

"Made him take an oath that he would certainly keep the kingdom for him, and make no innovation, nor have any league of friendship with the Egyptians."

THIS brief outline of the history of events brings us to the end of Jehoiachin's rule and the elevation of Zedekiah to the throne of David. Jeremiah foretold the judgments to come upon the kings of Judah. Of Jehoahaz he says:

"For thus saith the Lord touching Shallum [Jehoahaz] the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place [Pharaoh-nechoh had carried him away to Egypt], he shall not return thither anymore! But he shall die in the place whither they have led him captive, and shall see this land no more." (Jer. 22: 11-12.)

Jehoahaz never returned to Palestine and died in Egypt.

Jeremiah pronounced woe upon those who build in unrighteousness and use their neighbour's services without giving wages for work done. Pointing his finger at Jehoiakim as one guilty of injustice and of shedding innocent blood Jeremiah declared:

"Therefore thus saith the Lord con-

cerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah Lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (Jer. 22: 18-19.)

This curse was fulfilled when Nebuchadnezzar ordered Jehoiakim's body thrown before the walls of Jerusalem without burial.

The judgments pronounced against Jerusalem for her evil came upon the city as history shows and the nobles and princes and many of the people were carried away to Babylon before the final desolation that ended in the destruction of the city itself. Jeremiah turned to declare certain things concerning Coniah, or Jehoiachin, the son of Jehoiakim:

"As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee unto the hand of them that seek thy life, and unto the hand of them whose face thou fearest, even unto the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee [II Kings 24: 15], into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return." (Jer. 22: 24-27.)

This is exactly what came to pass and Nebuchadnezzar did carry Coniah (Jehoiachin) with his mother and family to Babylon. None of them returned from the land of their captors to Palestine again.

Now a signet ring upon the right hand, bearing the name or seal of its owner, when given into the care of another, has as its objective the accomplishment of a definite and extremely important purpose. The removal of Coniah to another land with his family was as essential to God's plans in preserving the line of our Lord as the removal of Joseph to Egypt was essential for the preservation of his father's household. Through Jeremiah God declares that the accomplishment of His plans is so important that if Coniah were His signet ring he would still be given to Nebuchadnezzar and taken to Babylon.

The entire thinking of the ecclesiastical schools and the literature written about Coniah needs drastic revision because of the absolute failure to recognize the important part this man

of the royal line of David was destined to play. Coniah has been woefully maligned as an evil man who suffered a fate comparable to his wickedness when actually God removed him from Palestine to protect and preserve the family line of our Lord.

Jeremiah continues:

"Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?" (Jer. 22: 28.)

These are very pertinent questions and are being asked for a particular reason. The very fact that Jeremiah raised the issues involved in these questions should put the reader immediately on guard that Coniah's immediate family was not the hopeless and despised line that Bible scholars and students have assumed.

Ferrar Fenton translates:

"Is this man Coniah a contemptible broken pot? or a thing in which there is no use? Why do they throw him, and his race away, and fling to a land which they know not?"

The answer is no. He and his line were not contemptible, nor a part of the broken pot or vessel to which Jeremiah had likened Judah which had become unusable. God was to use Coniah and his descendants and there was a definite plan to this end which was aided by his being carried away to Babylon. There he and his house were preserved and his seed kept from disaster and destruction so that at the end of seventy years of captivity they might return to Palestine. For it was of that branch of the Royal House of David that our Lord came!

Further light is shed on Jehoiachin's (Coniah's) state in the land of his captors in the following:

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison. And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, And changed his prison garments: and he did continually eat bread before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life." (Jer. 52: 31-34.)

Why is this account of Jehoiachin's good treatment given? The answers to

the questions propounded by Jeremiah give the reason and because the statement following these questions has been completely misunderstood men have jumped to the conclusion that because God ordered Jeremiah to pronounce Coniah childless, insofar as a succession of rulers upon the throne of David ruling over Judah was concerned, that God had rejected him and his seed altogether. Jeremiah said:

"O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jer. 22: 29-30.)

The fact that Coniah would not prosper in his day and no man of his seed would rule any more in Judah is in itself evidence that he was not literally childless. The record states otherwise (I Chron. 3: 17-18) for he had seven sons. However, insofar as a successor on the throne of David ruling over Judah was concerned, he was, for the record, childless.

In the line of our Lord Matthew mentions Jechonias (Coniah) and his son Salathiel, and those who reason that because of Jeremiah's statement Coniah could not possibly be an ancestor of our Lord forget that the curse of childlessness applied only to "sitting upon the throne of David and ruling any more in Judah."

The Jews themselves refused to allow Jesus to rule over them and when He referred to their attitude, He mentioned those citizens who hated Him and who were declaring: "We will not have this man to reign over us" (Luke 19: 14).

No man of the line of Coniah was acceptable to the Jews, not even Jesus Christ, and so they rejected Him. When He returns to take over the reins of government He will receive *as a gift*, not by right of descent from the reigning line, the throne of His father David:

"And the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob [not Judah] for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

From the time of Coniah to the present day there has been no man of the line of David ruling on a throne over the House of Judah. The nearest they came to receiving a king was the occasion when Jesus presented himself to the nation of the Jews, but they

refused to accept Him as their King.

By a careful analysis of Jeremiah's statements we discover, then, that Coniah and his family were not the despised and rejected branch of David's line as has been so universally taught. He was taken from prison and later in Babylon was well treated, being protected from the ravages of war which enveloped Palestine and destroyed all the males of the seed royal when King Zedekiah's sons were slain and he was taken captive. How the reigning line of the House of David was preserved after the death of Zedekiah in Babylon is still another chapter in this fascinating story.

## LETTERS

May I pass on my sincerest appreciation for the work done by your splendid magazine. By means of such books as *DESTINY* many have been led to believe in the inspiration of the Word of God and for the first time have found the national significance therein, as well as the all important message of personal salvation.

MRS. MARGERY HAYTHORNTWHAITE  
Auckland, New Zealand

I have enjoyed *DESTINY* more than I can tell you and my small library purchased from you is in constant use.

DR. VICTOR WRIGHT  
Vancouver, British Columbia

The more I read *DESTINY* the better I like it, it gives me so many new thoughts. A great magazine.

Might I add further, sirs, that your magazine furnishes a most valuable source of information and inspiration for which I am profoundly grateful.

FRANCES T. GAGE  
Ottawa, Ontario

I thought I would let you know how much we value your magazine. The monthly advent of *DESTINY* is a keenly anticipated event in this household.

My only regret is that I was so late in making its acquaintance, but I certainly think the friend who introduced me to its pages rendered me a very real service.

WILLIAM P. BURNS  
Elyria, Ohio

I wish to say that *DESTINY* has opened my eyes to many things. I can truly say that it is the most educational and the best magazine I've read.

A. H. GUENTHER, JR.  
Melrose Park, Ill.

I am in my fifth year now and consider your magazine the best. I am more than satisfied.

HOWARD G. BITTING  
Los Angeles 15, Calif.

We are finishing our 8th year as readers of *DESTINY* and realize more and more as time goes on how much it lights the way of those who are seekers after the truth in the teachings of the Bible. We wish you the best of success in presenting the messages for another year. They are an inspiration to all who read them closely.

J. C. CHASE  
Dayton, Ohio

Notwithstanding Bevin's plain words and the implied gravity of Churchill's outlook regarding the Russian attitude toward the U.N. for peace, there seems to be a tendency to give way to Soviet vagaries, to accept all their clever twisting of situations so that others — mostly us — are the transgressors and they the injured and misunderstood innocents.

We listen to the plausible speeches of the optimists — and I think they believe themselves — who tell us how we are going to work out our own economic and industrial salvation, and we wonder when they will stop dreaming of Arcadia and seek the Kingdom of God, when "all these things shall be added unto us."

The time flies on, and still the great hope of Israel seems so far from realization. However, though blind Israel stumbles along, deaf to all warnings, the day will come when their eyes will suddenly be opened.

Meantime, the food shortage stares us in the face. Strangely, to the uninitiated, "daily bread" takes a secondary position in the Lord's Prayer. But we have the promise that "Thy bread shall be given thee and thy water shall be sure." So until the Kingdom comes and the restoration of all things, we just stay upon God.

MRS. J. M. BRACEGIRDLE  
Grimsby, Lincolnshire, England

I thought the January issue about the best until the February number came. Now I've decided that as time marches on *DESTINY* is just a step ahead. Thank God for the light it gives in all the confusion, and the guidance for the individual.

MRS. S. B. WALKER  
Miami, Florida

You are so far reaching and informative on Bible study. Every home should be blessed with such a friend as *DESTINY*.

ANNA WINTER CLEARY  
Glendale, Calif.

A friend gave me a copy — now I must have it regularly.

MRS. GRACE COLLAR  
Key West, Florida

## QUESTIONS

Q. A statement is made by Professor G. Schmitt of Carnegie Tech., that David did not kill Goliath. To substantiate this conclusion the *Encyclopaedia Biblica*, the *Encyclopaedia of Religion and Ethics*, H. P. Smith's *Commentary on I and II Samuel*, etc., are quoted. The explanation is very vague and does not satisfy me. I wish you would answer it for me as I am not in a position to consult all these authorities. Any information you can give me on this, I would appreciate.

H. H.  
Dallas, Texas

A. The professor is following the modernist or higher critical approach to the study of the Bible. The assumption of this school of thought is always first that the Bible is wrong and from that premise they proceed to build their case. Actually the Bible is accurate and all the encyclopaedias, commentaries and other sources cited to the contrary cannot discredit the Book.

Turning to Ferrar Fenton's translation of II Sam. 21: 19 we read:

"And there was again a battle at Gob with the Philistim, and Abkhanan-ben-Jari, the weaver of Bethlehem, defeated Galitha, the Githite, the shaft of whose spear was like a weaver's beam."

There is the following footnote:

"This Galitha, the Githite, must not be confused with the 'Goliath' whom David slew years before, as the A.V. seems to confuse it." — F.F.

Now turn to I Samuel 17: 4 and we read in the Ferrar Fenton translation:

"And there came out of the camp of the Philistim a man, one of the twins, whose name was Goliath of Gath."

David slew this Goliath at least forty-four years prior to the event recorded when the brother of this man was slain as set forth in II Sam. 21: 19. Ferrar Fenton has rendered this directly from the Hebrew and he did not find it necessary to put in "the brother of" for the simple reason that the passage refers to this brother, or twin.

Smith's Bible Dictionary states that another Goliath, other than the one slain by David, was later slain by Elhanan. There should be no confusion when the two accounts are properly analyzed. The only confusion exists among those who, approaching the Bible from the standpoint of expecting it to be inaccurate, are unable to rightly divide the words of truth. The following quotation from I Chron. 20: 5 establishes the truth that there were two giants slain, one by David and the other by Elhanan:

"And there was a war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam."

There is only one adequate approach to an understanding of the Bible. First, through faith, believing it is inspired and second that its record is true. The student who thus comes to the Bible, believing, will be abundantly rewarded with evidence to sustain his faith.



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British Israel World Federation of Canada

MR. HAROLD E. STOUGH, *Secretary*  
British Israel World Federation, London, England

MR. CHARLES MILTON NEWCOMB, Delaware, Ohio  
Humorist, Philosopher and Lecturer

MR. HOWARD B. RAND, *National Commissioner*  
Anglo-Saxon Federation of America

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